

JUN 12

Not to be Drawn.

# The Chinese Recorder and Missionary Journal.

VOL. XXXVI.

MAY, 1905.

NO. 5.

Registered at the Chinese Imperial Post Office as a newspaper.

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Published by

The American Presbyterian Mission Press

18 Peking Road, Shanghai, China.

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# Valentine's Meat-Juice.

Endorsed by the Medical Profession of United States, Great Britain and Germany  
and employed by the Insane, Inebriate and Govt. Hospitals  
and the Army and Navy of the United States.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, *February, 25th, 1885.*

I have used Valentine's Meat-Juice with most gratifying results in several cases.

**A CASE OF POST-PARTUM HEMMORRHAGE**—Lady aged 35; lost an enormous quantity of blood; hemmorrhage was checked, but patient sank rapidly from exhaustion; stimulants only gave temporary relief, on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 'o 12, two tea-spoonfuls every ten minutes. Patient revived, pulse reappeared, respiration less sighing and more regular; and by continuing the treatment until two bottles had been taken, she was restored, and is to-day a hearty, healthy woman.

He also gives a case of cholera-infantum, and adds:—

In both cases the peculiar merit of the Meat-Juice lay in its being able to supply a circulating medium as near in character to the blood as can be well obtained. In the case of other preparations, more or less of digestion is necessary before assimilation can take place; this is not so with Valentine's Meat-Juice, it is ready for osmosis whether in the stomach, upper or lower bowel. It is an excellent thing to give by rectal enema, with or without brandy.

The Meat-Juice contains much nourishment, is readily absorbed, is very palatable and is not greasy. I use it daily in hospital and private practice, and feel that I cannot recommend it too highly.

WALTER R. LAMBUTH,

Surgeon-in-Charge, Soochow Hospital.

## TESTIMONIALS.

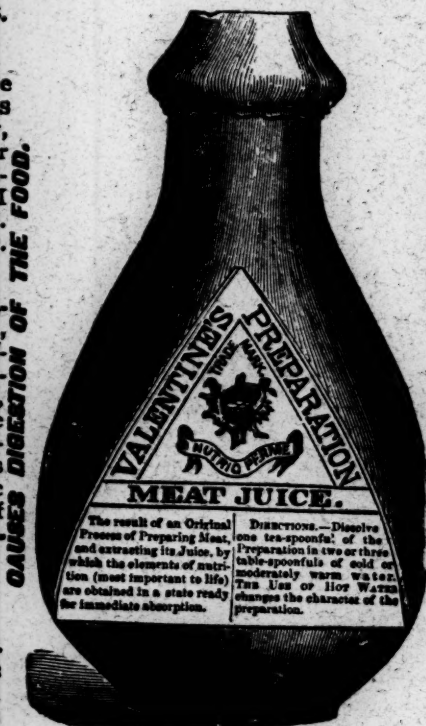
New York.

I prescribe VALANTINE'S MEAT-JUICE daily, and like it better than any preparation of the sort I have ever used.—J. MARION SIMS, M.D.

GEORGE H. ELLIOTT, M.R.C.S., in the *British Medical Journal*, December 15th, 1883, "I would advise every country practitioner to always carry in obstetric cases a bottle of VALANTINE'S MEAT-JUICE."

Washington, D.C.

I have used largely VALANTINE'S MEAT-JUICE and consider it the best



of these (meat) preparations. It was used by the late lamented President Garfield, during his long illness and he derived great benefit from its use.—ROBERT REYBURN, M.D.

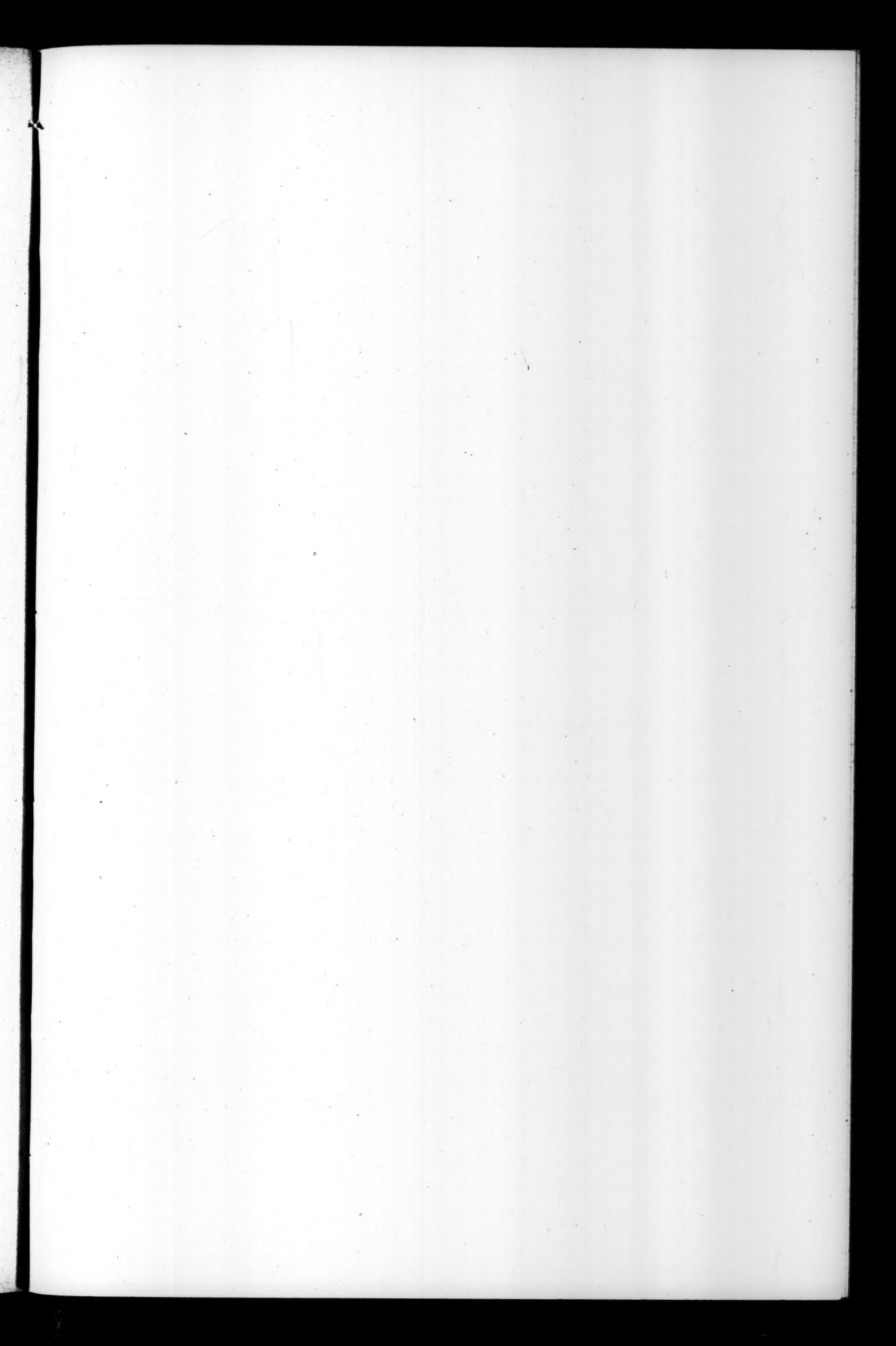
GIVES TONE TO THE STOMACH.

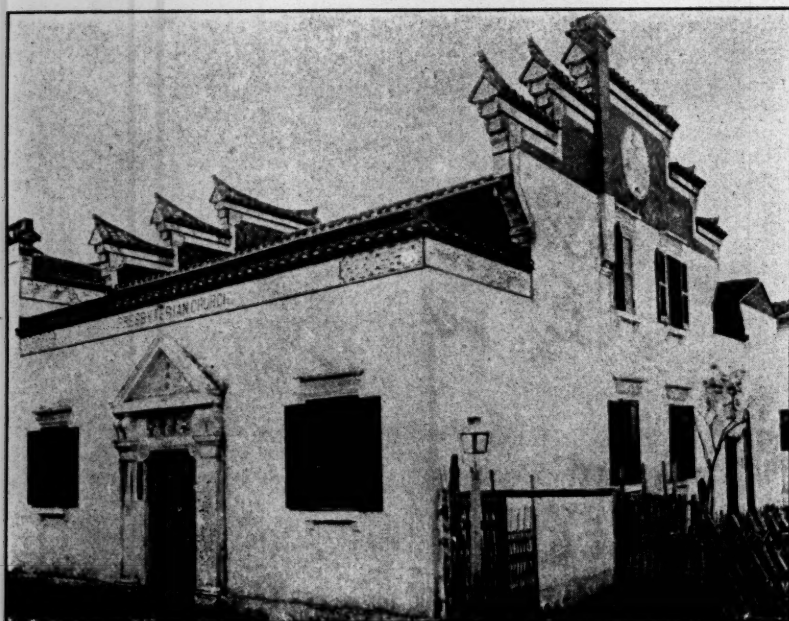
INTERNATIONAL EXHIBITION. 1876.

REPORT ON AWARDS,

—"For excellence of the method of its preparation, whereby it more nearly represents fresh meat than any other extract of meat, its freedom from disagreeable taste, its fitness for immediate absorption, and the perfection in which it retains its good qualities in warm climates."







THE THIRD PRESBYTERIAN CHURCH, SHANGHAI.



NEW BUILDING AT SOUTH GATE FOR WOMEN'S WORK.

*See Editorial Comment.*



# THE CHINESE RECORDER AND MISSIONARY JOURNAL.

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18 Peking Road, Shanghai, China.

Subscription \$3.50 (Gold \$1.75) per annum, postpaid.

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## Revivals: with Special Reference to the Mission Schools and Colleges of China.

BY REV. JAMES WARE, SHANGHAI.

**I**N religious language, a revival, properly speaking, means a renewal of spiritual life on the part of those already in the church. But it has also come to mean an awakening of sinners to their spiritual concerns and their conversion to God. The transition of thought is quite natural, for it is nearly impossible to conceive of the former apart from the latter. Looking at our subject in the light of history and of experience we at once face the fact that the operations of the Holy Spirit throughout the ages past are identical with his operations of to-day in leading men into the light and knowledge of God. And whether under the dispensation of the Law or of the Gospel we find that wherever a revival has taken place it has started with men of faith and purpose, men in whose heart God's Word lay hidden.

Asa, because of his readiness to receive the Word of God through His prophets, rose infinitely superior to his environment as represented by that trinity of evil powers—Jezebel, Athaliah, and Maachah. His first act as King was to remove the altars of idolatry, and his first edict was to command Judah to seek the Lord God of their fathers and to do the Law and the Commandments. The immediate result of their seeking was great sorrow for sin. Then the simple record reads, "In their distress they turned unto the Lord and sought Him and He was found of them."

When Jehoshaphat came to the throne he found that the entire nation had relapsed into a state of deplorable ignorance regarding God, His works and His law. Under the direction of five of the princes he inaugurated a system of moral education and sent forth priests and Levites to systematically instruct the people in the book of the Law of Jehovah. Twice during his reign did this royal educational commission canvass the cities of Judah, and a great wave of blessing passed over the nation.

Hezekiah found the nation hopelessly entangled with alliances with heathen and apostate kings. But his eye of faith at once detected the root of all the trouble. The temple was defiled. He at once cleansed and restored the House of God, and then with the entire nation made a public confession of sin, offering a sin offering for the kingdom, the sanctuary and for Judah. He also sent an invitation to all Israel, ignoring the division between North and South, to come and join with Judah in a great Passover Communion. In answer to his faith a great blessing fell upon the nation. So it has ever been; "From this day will I bless you," is the promise following immediately upon the cleansing and restoration of the Temple of God.

Fifty-seven terrible years followed the reign of Hezekiah, during which, under Manasseh and Ammon, idolatry of the most degraded type became the state religion. Then came Josiah, who discovered the long forgotten Book of the Law, the reading of which in a solemn gathering of the princes of Judah, brought about a glorious revival of pure religion throughout the kingdom.

These four royal reformers were noble men and great revivalists, although the blessings following their efforts were only of short duration. Had the people really repented of their sins and turned toward Jehovah with as much faith as they manifested in following the example of their kings, both good and bad, the blessing would doubtless have been permanent.

Turning now to the Acts of the Apostles, we find three outpourings mentioned. The first took place at Pentecost, when, by the descent of the Holy Spirit, Jesus was inaugurated as Lord and Christ among men. On that day the handful of apostles and disciples became the spiritual parents of a great multitude. The church, too, became a reality and received power to carry out the last and greatest commission of its glorified Lord.



The second great manifestation of the Spirit took place also during a prayer meeting following the healing of the cripple by Peter and John and their subsequent imprisonment. At this time Barnabas received the endowment of an apostle. Wherever he went after this, the blessing of the Lord followed him. "For he was a good man and full of the Holy Spirit and of faith. And much people was added unto the Lord."

The third outpouring, or manifestation of the Spirit, took place when the first Gentiles were admitted into the church; the final proof that the Gospel was the Power of God unto salvation to everyone that believeth.

Time will not allow of our speaking of the more prominent revivals which mark the course of Church History to the present time. But God's Spirit has been working in many wonderful ways in every age and in every clime. During the life of many present this evening Pentecostal days have fallen upon many lands. Africa, Madagascar, the Pacific Islands, India, Corea, Japan, and China, besides our own lands, have been and are receiving wonderful showers of blessing. Some present will doubtless remember the revival of 1859, when a wave of blessing rolled over the United States, crossed the Atlantic and swept over Great Britain and Ireland. Even as we are met here to-night many conversions are taking place as the result of the Torrey-Alexander Mission. And what shall we say of the wonderful Welsh Revival now in progress? In a sermon by Canon Hay Aitkin, of Norwich, England, he says, "For thirteen long months a Welsh working man, Evans Roberts, has been crying to God for a baptism with the Holy Spirit. At length he feels that the Pentecostal Power is upon him; and he drops his pick and shovel, takes up his Bible, and calls upon his fellow-Christians to believe really and unreservedly in the same Living Spirit that he feels has taken possession of him. And then the countryside begins to heave with the struggling sobs of returning animation. . . . The sacred fire seems to spread till the careless are pricked to the heart as they were at Pentecost, and begin to cry, 'Men and brethren, what shall we do?' Yes we are hoping and trusting that it is the old thing back again. It is as old as Pentecost and as new as yesterday."

Dr. T. Arthur Levi, Professor of Law at Aberystwyth University, voices the unanimous sentiment of a number of ministers of all denominations in the following lines written to the *British Weekly*: "It is as if Jesus Christ had come to the

town of Aberystwyth. And indeed He has come. . . . All the churches hold occasional meetings marked with unusual fervour. Some of the meetings have continued till two and three in the morning. There is, in truth, no excitement; it is like listening to the divinest music. Every meeting is calm, restful, and deliberate; and every event appears to be divinely ordered. Yet before our eyes most unexpected things are happening. Boys and girls are coming forward unceasingly, just to say how greatly they love the Lord Jesus. Young men and women of known sinful habits have briefly confessed their past, and in a thorough practical manner have vowed that they have cast those habits aside and for evermore will serve him. Adult men and women have declared their glad sense of God and of Jesus Christ as they had never declared it before; while as for the old people their joy has been unspeakable. All of us have seen what before we had only dimly realized, true and instantaneous conversions. Every kind of meeting—literary, political, and theatrical—has had to give way. Our whole town is overjoyed.”

Numbers of other writers testify to the wonderful rapidity with which the movement is spreading. All backsliders are returning, lukewarm and indifferent church members are being transformed into zealous workers, an increased enthusiasm is manifested in home and foreign missions, notorious sinners are being saved, the drinking saloons are nearly empty, and magistrates are astounded to find that there are no cases forthcoming from some of the previously most noted centres of crime, and even the animals in the mines fail to understand the new language in which their orders are given. This is what is happening to-day, increasingly, throughout Wales. No one can tell when or where it may end. Already its effects are being felt in London. Prominent ministers who have returned from Wales have borne personal testimony to the genuineness of the movement to large congregations in the metropolis, with the result that from thousands of hearts is going up one earnest cry, “While on others thou art calling do not pass us by.” From the last reports from home it was estimated that about 40,000 conversions had taken place.

As Japan has become supreme in Asia and is sending out her people to lead China in every department of progress, it will be profitable to notice a revival which took place in that country in 1901. It is reported by the Rev. W. Imbrie in the



RECORDER. In April of the previous year at a meeting of the Evangelical Alliance held in Osaka it was decided to mark the beginning of the new century by a great evangelistic propaganda throughout the empire. All the churches joined in this special evangelistic work. Meetings were held in all the churches and volunteer bands were organized, whose members pledged themselves to pray morning and evening for the guidance and blessing of God, to attend all the meetings and to see that all of the methods adopted to attract persons to the evening meetings were faithfully carried on. Striking and symbolic placards were posted in hotels, barber shops, bath houses and other public places, containing the following sentences: "How did you come into the world? Why were you born into it? When you die where are you going? All who want to hear, come to the meetings. Young and old, men and women, come, and we will show you how to serve God and how to serve man." House to house visitation was also carried on; care being taken that special invitations should be left with any who were known to be favorable to Christianity. Processions also paraded the principal streets, headed by flags and banners.

The churches were crowded. The preachers would relieve each other in addressing audiences. All of the preaching was evangelical, although one preacher would emphasize one truth and one another. At the close of the meetings an invitation was given to all who wished to become Christians to stand or to raise their hand. One after another would rise until a considerable number would be on their feet. These would be personally dealt with in inquiry rooms, very much in the same way as at home. Some four thousand thus confessed their desire to become Christians.

In answer to the question, "How is this change in the condition of affairs to be accounted for," Mr. Imbrie replies:—

1st.—In answer to prayer (this was the united opinion of the Japanese Christians.)

2nd.—A revival of Christian fellowship among the ministers of the churches.

3rd.—A widespread moral unrest caused by the conviction that Christianity is the only religion worthy of notice.

4th.—The notification of the government, two years before, which gave Christianity a legal recognition.

5th.—The growth of a class outside the church favorable to Christianity, and in whom is found a field specially prepared to receive the seed of the Gospel.

Coming now to revivals in China we find from a note in the RECORDER for 1895 that the ratio of increase for twenty-five years, commencing with 1863, was 1,800 per cent., from which we judge there must have been occasional revivals in different parts of China from this date, although missionaries with their usual modesty have written very little, if anything, about them. The year 1867 is spoken of as a great revival year for the American Methodist Episcopal Mission in Foochow. In this year 451 new members were reported.

Others present may be able to tell of the ingatherings which followed the terrible famines of 1876-78 and of 1888-1889; also about revivals which have followed the Boxer outbreak of 1900. In 1893 a series of meetings took place at Tientsin and Peking, conducted by Mr. Pyke and which had some remarkable results among the Christians of those two places. Many rose and confessed their sins, making restoration of money and goods they had obtained by unfair means. From the Christians the work spread to those outside the church, and soon there were numbers repenting and giving in their names as candidates for baptism.

It was in this year also that Shanghai experienced something of a revival. This is reported by Mr. McIntosh in the February RECORDER of that year and commented upon editorially in the March number of the same journal. We give a short summary: The Shanghai missionaries of all denominations entered heartily into the plan. Posters, circulars, and handbills, in colors and styles most pleasing to the Chinese, were freely distributed, whilst a special canvass was made in the neighborhood of each week's place of meeting. The addresses of foreign and Chinese workers in each mission, with the time when they could converse with inquirers, were printed and pasted on sheet tracts, which were given away at the close of each meeting. Special hymns were prepared and choirs were formed and drilled to lead in the singing. The native Christians showed great interest, and many were at all times ready to speak, so that there was no lack of workers. The meetings were well attended throughout, although owing to the terrible winds and snow and slush such weather had not been experienced in Shanghai for thirty years.

The meetings were continued for four weeks and were held in the London Mission, American Episcopal, Presbyterian,



Baptist, and Methodist churches. The program for the services was as follows:—

Meetings for Christians	...	...	...	7.00 p.m.
Opening hymn and prayer	...	...	...	10 minutes.
Reading and exhortation by leader	...	...	...	15 "
Singing and prayer	...	...	...	20 "
Doors opened for general congregation	...	...	...	7.45 p.m.
Singing	...	...	...	10 minutes.
Missionary address	...	...	...	15 "
Singing and personal work in congregation	...	...	...	15 "
Doxology and Benediction	...	...	...	8.40 p.m.

The closing service of the series is thus described editorially: "The auditorium of one of the largest churches in the city was packed; all the seats being filled and many people standing in the aisles. The hymns were sung with fervour. A large number testified to their faith in God and renewed spiritual life, and it was manifest that the Holy Spirit swayed the hearts of the people. We understand that the movement has told with considerable effect upon the non-Christian part of the community, while the ordinary means of grace have increased in interest and power."

As information regarding revivals in schools and colleges in China is most difficult to obtain we welcome the following information upon the subject from the editorial columns of "China's Young Men" for November, 1904.

1903 was a record year in student conversions in China. 153 joined the church in that year, which was fifty per cent. more than was reported the previous year. Altogether nine provinces reported, but an analysis of the returns shows that 119 conversions took place in three provinces, or fifteen per cent. of the entire non-Christian students. This is one conversion to less than every six communicants in the colleges. There is a vast difference between these three provinces and the other six, which reported only thirty-four conversions for the year. The editor judges that the extraordinary success in the first mentioned three provinces was largely due to revivals among the Christians, of hand to hand personal work. He says: "Prayerful personal work is the almost invariable forerunner of every great revival. Leading evangelists realize to such an extent the existence of this law that many of them will not consent to enter upon an evangelistic mission in a given place until they are assured that the Christians there are giving themselves to prayer and personal work."

In preparation for the present paper and in order to bring our information down to as recent a date as possible I prepared a short circular letter containing seven questions, which was sent to thirty different missions. I will read the questions with such replies as have reached me:—

1.—Have you experienced a revival in your church or schools?

Answers:—Nankin—Not to any marked degree.

Canton—A revival occurred in our work last year, in which a number were baptised from the schools and the outside Chinese.

Shanghai—Yes.

„ No special revival.

„ We have had times of special interest, but no very marked manifestation of the Spirit's power.

Wenchow—Revivals in the church and notably in the girls' school.

2.—How did the revival originate?

Answers:—Canton—In a series of union meetings held every evening for a fortnight.

Shanghai—Individual and united prayer and special meetings.

„ Special meetings for prayer.

Wenchow—Through a visit of Mr. F. Fransen, of the Scandinavian Alliance.

3.—What were the immediate effects of the revival?

Answers:—Canton—Several hundreds gave in their names as willing to become Christians, over one hundred of whom joined the various churches in Canton.

Shanghai—Zeal of Christians quickened; several conversions; large increase in number of inquirers.

„ After one series of meetings some twenty-five or thirty applied for admission to our communion.

Wenchow—In church some thirty or more professed conversion. In schools, groups of two to ten converted.

4.—What permanent effects are manifest?

Answers:—Shanghai—Quite a number of good substantial Christians and a good many inquirers on the list.

Shanghai—The non-Christian element in our schools was much more favorably disposed after these meetings, and some Christians were helped.

Wenchow—In city church larger attendances thenceforth till now, sporadic conversions and quickening of Christians. In schools general higher tone and better conduct, because, of course, of the changed lives of the converted children.

5.—Are you expecting a revival?

Answers :—Canton—We should always expect God to answer the prayers and prosper the efforts of His children.

Nankin—Are working with this aim.

Shanghai—We hope to have some special services soon, and are preparing for a revival.

„ Yes. Some time. I wish we had greater evidence of a revival near at hand. No special signs at present.

„ We are hoping for one in the college and at various points in the Shanghai district.

Wenchow—We are constantly expecting conversions.

6.—What steps are you taking leading towards this end?

Answers :—Nankin—Deepening of the life of the workers by special prayer and personal work.

Shanghai—We are praying for a revival.

„ Nothing more than usual. We pray and preach and hope for blessed results.

„ United prayer.

Wenchow—Preaching, watching, praying.

Canton—Protracted meetings.

7.—What preparation would you suggest as most likely to tend towards a revival?

Answers :—Nankin—Earnest study of the Scriptures and prayer.

Shanghai—Much prayer and faith by the workers.

„ Prayer, self-examination, repentance of all that is wrong, Bible study, personal work.

„ United prayer, special meetings of the Christians.

Wenchow—Teach, by precept and example, that God blesses His Word and that we ought to expect constant blessing; watching for souls, and teach all Christians to watch too.

Canton—Prayer and preaching.



And now to conclude. Surely if ever a revival was needed, it is needed now in the Far East. Here we see great kingdoms which for ages have been groaning under the Satanic burdens of autocracy and heathenism, being awakened by the preaching of the Gospel and the broadcast circulation of the printed page, as well as by the apparent benefits of Christianity which appeal to them on every hand to the fact that they have hitherto been robbed of their share of the divine heritage. The struggle and unrest which characterize the East are the travail of a continent as it labors forth into life and liberty. And so at this juncture a grave responsibility rests upon the churches of Asia. Yes, we need a revival. But this can only come by a baptism of the Holy Spirit, the conditions of which have been outlined in the answers to my questions above referred to.

Allow me to emphasize them:—

1st. Unity.—By the union of Christ's people the world recognizes His divine Sonship. This unity must be more than theoretical; it must be actual. Let us discard for ever the baneful influences which have weakened the church by splitting it into innumerable factions. Unity is of the Holy Spirit. The cause of divisions must be sought for elsewhere.

2nd. The preaching of the Cross.—Christ and Him crucified must be the central thought of every sermon we preach. It is only when Christ is lifted up that sinners can be drawn unto Him. Let us have faith to believe that a revival is possible every time we exalt Him. And let us believe too that as God has committed the ministry of reconciliation unto us it is not necessary to send to the ends of the earth for well known revivalists, in order for them to come and make up for our lack of spirituality.

3rd. Study of the Scriptures.—The Word of God is the medium through which the Holy Spirit reaches all hearts. Here by contemplation we not only learn the divine character but also how to supply the deepest needs of the human heart. Here our seed basket is refilled and here we receive the living bread with which to feed the multitudes. Here also our faith is strengthened; "for faith cometh by hearing and hearing by the Word of God."

4th. United Prayer.—To get a pentecostal blessing it would pay us to close all our work for a month in order to meet continuously and with one accord in prayer. We know that God, who understands the Far East better than we do, could



supply all of its need without our asking. But this is not His method. "For all these things will I be inquired of the House of Israel that I may do it for them," is also His message to the church during the dispensation of the Spirit. "Tarry until ye be endued with power from on high." "If ye being evil know how to give good gifts unto your children how much more shall your Heavenly Father give the Holy Spirit to them that ask Him."

5th. Quench not the Holy Spirit in the native Christians by denying them an opportunity of witnessing for Christ.—There should be the fullest opportunity given them for prayer or testimony, and especially should the less prominent members be encouraged to take part. It has been pointed out by several writers that in the Welsh revival God has wonderfully used men and women who were previously quite unknown outside their own small circle. So in our native membership there may be humble men and women whose names we, their pastors, forget from week to week, but whom the Holy Spirit is preparing for a work glorious beyond our greatest expectations. For the wind bloweth where it listeth, and "It is not by might nor by power, but by My Spirit, saith the Lord."

6th. And lastly.—Let us pay earnest attention to the following four essentials, which are being insisted upon as indispensable to the coming of the Holy Spirit in Wales:—

1. Is there any sin in your past that you have not confessed to God? On your knees at once. Your past must be at peace.

2. Is there anything in your life that is doubtful—anything that you cannot decide whether it is good or evil? Away with it. There must not be a trace of a cloud between you and God. Have you forgiven everybody—everybody? If not, do not expect forgiveness for your own sins. You will not get it.

3. Do what the Holy Spirit prompts you, obedience—prompt, implicit, unquestionable obedience—to the Spirit.

4. The fourth essential is applicable to all who are under conviction of sin: A public confession of Christ as your Saviour. There is a vast difference between profession and confession.

We close with a Divine invitation and promise: **BRING YE ALL THE TITHES INTO THE STOREHOUSE THAT THERE MAY BE MEAT IN MINE HOUSE, AND PROVE ME NOW HEREWITH, SAITH THE LORD OF HOSTS, IF I WILL NOT OPEN THE WINDOWS OF HEAVEN AND POUR YOU OUT A BLESSING, THAT THERE SHALL NOT BE ROOM ENOUGH TO RECEIVE IT.**

## Jottings on Revival Topics.

(Contributed Anonymously.)

I WAS born in a revival, and have never since felt quite at home away from my birth place. It was thirty years ago, but thirty years have in no wise dissipated my homesickness. What Highlander can forget the heather that only grows at home? What German abroad but has sighed to Schubert's music:

"Oh land, dear land of brighter hopes, yes brighter hopes!  
Where roses blush on verdant slopes,  
Where those I love so softly tread,  
Where calmly rest the holy dead,  
The land whose gentle tongue is mine,  
Oh land! where art thou?  
I wander on, through storm and shine!  
Ah! where? I ever sigh, ah! where?"

Evan Roberts has said that for years he could sit up all night to talk about revivals. Who can wonder at that? No one, surely, who has been born in a revival.

And now comes a letter from my boy of thirteen, a home letter. Yes, dated from home itself, for he says, speaking of his boarding-school: "This term is a much better one than all the other terms, because I am a real Christian now. Oh, I have been wanting to all the time, and it has come at last. Last Sunday evening we had a prayer meeting. There were over eighty there. We had a fine time. Nobody led it; it was really led by God. Anybody who wanted could give out a hymn, or pray, or stand up and speak for God. I have never had such a happy time in my life. One of the boys who used to be a very wicked boy was converted in the holidays. He was that boy who ran away. He is one of the sincerest Christians in the school now, and it is he that is doing all this. He got up and gave a long talk about his life. Then a boy who has always been a Christian got up and said something, and then said: 'All those who are Christians here put up their hands', and all the eighty put up their hands."

Home! Do I not remember it? "If I forget thee, O home, sweet home, let my right hand forget her cunning, let my tongue cleave to the roof of my mouth, if I remember thee not; if I prefer not home, sweet home, above my chief

joy." Nay, what joy can be worth the name, but this one joy, the joy of revival? That absent then

The night is dark, and I am far from home.

This is the story of my birth: A Sunday school, it matters not where, geographically, contained a large class of troublesome boys—the first class in the school. Several tried it and gave up. At last a quiet determined lady put her whole Scotch soul into the task and prayed as no previous teacher had done. After some months she had to change her residence, and the last Sunday came. All her energies had been gathered up for this final struggle. The class seemed more troublesome than ever! She closed the Bible and burst into tears. Ah! I can hear the suppressed sobs now. But none of us showed that we felt it then.

Not three weeks after a letter was sent to her telling her that the whole class had been converted to God.

And then began the revival. We young fellows started a prayer-meeting of our own three quarters of an hour before the Sunday evening services. Several preachers took it in turn to conduct the public worship. Some were not quite to our mind! They had not caught fire. So we set ourselves, bits of boys as we were, to set them ablaze. We had no secrets that we kept from the Lord! "So and so is to preach to-night. Lord, he needs waking up! Just wake him up, Lord!" one of us would say. We prayed on like that until we sobbed, some of us. Then out would come pencil and paper. We used to write a message from our Master: "There will be some saved to-night," and send that up to the vestry.

And how critical we were of the sermons! We felt it a shame for any part of them to be preached in "an ordinary way." As though we had an ordinary God present! We did manage to behave ourselves in the services, restraining all audible responses, but shouting freely enough *inside* when there was anything to shout at.

We were scattered about the church. Of course we were. Each had his "beat," like so many police. We prayed unlikely folks into staying to the after-meeting, then pounced on them unmercifully. Why should we do otherwise when we felt eternal issues were at stake? Older folks *might* see some reason why, but we boys had not learned that logic! "They won't like it at first, but they will afterwards," seemed quite enough for us. . . .



For nearly a decade all the male teachers in that school were from the once rowdy class. Every one of that band of scholars became a teacher there, or else officer. Two became preachers, and one of them a missionary, fairly self-contained, but feeling all the time that he must be rowdy when any one mentions revival. Do you blame him?

"Whoso has felt the Spirit of the Highest,  
Cannot confound nor doubt Him, nor deny,  
Nay, with one voice, O world, though thou deniest,  
Stand thou on that side, for on this am I."

The Holy Spirit of God, being, as we all believe, omnipotent and omnipresent, the fact of there *not* being a revival in any one Christian community, radiating forth its influences of sacred compulsion upon the world around, must be a very strange and abnormal condition of things. If in any church in Christendom, or in any station on the mission field, there is nothing going on of the nature of revival—no very evident and glorious work of the omnipotent Spirit, we are bound to ask the reason why. For God asks it of us, if we do not of ourselves. Evidently the necessary conditions have not been fulfilled. The great perpetual office of the Spirit of God is that of Reviver. He is never untrue to that office. Should a revival not be proceeding in any given place, it is because His natural operations are checked by some who should invite and secure them.

The constant appeal of missionaries is for more men. But if a revival be desired, the appeal might with advantage be modified to a request that none be sent out who are not prepared to make revival the one quest of life. If we want to multiply preaching places and agencies of various descriptions, if that be our foremost aim, then without more men our multiplication project will be difficult of accomplishment. If we want a revival which will make preaching places and various agencies multiply themselves, it is possible (however strange the statement at first sight) that we have too many men already. Gideon confronted with the hosts of Midian might well have prayed for more men. But he received the startling message: "The people that are with thee are too many," and again: "The people are yet too many." Any small fire may be smothered by piling on a quantity of moist faggots. Every man in the mission field whose soul is not already on fire, or who is not in the condition at least of

An altar heaped and waiting for the blaze, is from the highest and truest point of view, one man too many. Even prayer meetings may be too numerous attended! Two or three really gathered together in the love of Christ may afford a great opportunity for the Spirit of God. A hundred and twenty *of one heart and mind*, praying on for ten days fulfilled the conditions for a world-famed revival. A fourth who did not lend his soul to be really united with the two or three, would be one too many. A man added to the hundred and twenty who was not plastic to the Divine Spirit's absolute lordship, would have been one too many. And the question must be put to each of us: "Am I fully united in heart with any two or three? Am I entirely plastic to the Holy Spirit's lordship? If not, I had better fight the matter out at home. And if perchance I have aught against a brother, or am brooding over anything in which he seems to have aught against me, I am absolutely commanded by the one Master not to attend at the temple until I am "first reconciled to my brother." In any prayer meeting for a revival, God's circle of fully sympathetic and loving souls must be an unbroken one. A dynamo with a broken circuit loses all opportunity for displaying its force. No multiplication of material will assist matters if the material introduced into the circuit is non-conductive of electricity. Every non-conducting atom is one too many. "Am I such an atom?" must be the question for each of us. "If so, am I willing to alter, and lend my soul to God's one purpose of displaying His power worthily upon earth? Am I willing to be converted into a conductor for His forces of boundless love?"

In the revival where I was born we had first of all one soul who had caught something of God's longing, and whose one passion was for the salvation of some others. For this she prayed with tears, for those tears shed in the class were not the first she had shed in the matter. And our idea of the awful disease of sin must be a very inadequate one if we have not wept over those whom we are really appointed to save.

Then we had a number of young souls fully united in the one passion for saving others. Their youth and spontaneity were in their favour. In after years at a ministerial college it was a fact of note that the services of the students were attended with many conversions in the first year, fewer in the second, and hardly any in the third. And in some cases there had been obvious growth in grace as well as in culture in the

second and third year. But there had been a growth of self-consciousness, perhaps of professional feeling, and certainly a loss of spontaneousness and plasticity. They had become more "settled" in a mould.

The Kingdom of Heaven is only to be entered by child-souls, plastic and tender. The great revival of the ages was conducted by a young Man not more than thirty-three at the end, who was tender-souled in all the majesty of His superlative character. The cry at the meeting where the revival in Wales was about to break out was, "Bend us Lord"; and the revival itself started among a band of young and spontaneous souls. Literal age may be of little consequence; plasticity and spontaniety seem to be essentials for a revival. No meeting should be held in which there is not a sense of home feeling for all child-souls present. No hymns must be chosen for a meeting which do not admit of expansion of soul. Hymns expressing various bonds and fetters which any Christian ought to have shaken off before coming to the meeting—years before—must of course be avoided. Anything checking the pouring out of heart, any mere rhyming catalogues of cast-iron definitions of things infinite, should be ruled out as criminal.

Moreover, when my boy at school speaks of some match in which the school challenges another, it is always the case that certain "men" have been picked for the enterprise. Over against the element of perfect freedom in prayer-meetings, there must be selection of leaders. If all the men in a given community are manifestly led of God, revelling in His boundless love, fired with His burning zeal, then any one of them may be fitted to lead. Or the meeting may need no stated leader; it will lead itself.

The prayers at home will be long, and in the prayer-meeting for a revival, short. An evangelist, much owned of God, once said to me that in all the prayer-meetings he conducted before starting a mission the value of the prayers was in inverse proportion to their length. The exception will be when the prayer-meeting consists of just two or three. A meeting of a score should of course be an opportunity for every one to lead in prayer. And sixty minutes divided by twenty leaves three. Four or five bright, glowing hymns may form mental refreshment for the intense spiritual feeling, which will naturally rise quite to the level, if not above the level of the highest hymn in the collection. From Kuling, Mokanshan, and the



Hill of the Lord, one often looks *down* upon the clouds; and the place for prayer-meetings is the hill-top; each one who attends having climbed that hill, if he does not reside there, before attending the meeting itself.

Really, these things seem too obvious to mention. But the enemy of revivals does his utmost to make us forget them, or, remembering them, as we must, to make us content to let them slip in practice. And it was to Christians that Paul the apostle quotes that fragment of an early revival hymn :

Awake thou that sleepest,  
And arise from the dead,  
And Christ shall shine upon thee.

Once aroused to realise that while every Christian is required to seek first the Kingdom of God, every true Christian worker is one who has definitely accepted that life-quest, then all other things but revivals, and all other necessary conversations, will take their place as mere parentheses. We shall have but one aim day after day, and shall bend all else to it,—even the glory of the Redeemer in the revival of His work everywhere.

One remark may be needed by way of a postscript. It is easy for folks of a readily inflammable nature to sometimes mistake the calm white heat of veritable saints for that awful condition of being “neither hot nor cold” on revival matters. The intensest heat is not that of a crackling faggot, emitting volumes of smoke; the intensest fires may be quiet and smokeless. Also it must be remembered that any answer whatever to the exalted prayer which ends the third chapter of the Epistle to the Ephesians, will be sure to work out towards men in general as “lowliness and meekness, with long suffering forbearance”.

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## The Coming Again of our Lord Jesus Christ.

BY REV. WALTER S. MOULE.

(*Concluded from p. 185, April number.*)

NOW the very year and hour and moment of our Lord's becoming flesh is known to God, and so there lies in the future a year, an hour, a moment when He will come again. This is true of His coming for believers. We are told distinctly that it will take place ‘in a moment, in the twinkling of an eye.’ It will be as it was in the days of Noah and of Lot. I think it is also true of His coming to the Jews

and to the world at large. "As it came to pass in the days of Noah, even so shall it be also in the *days* (not only 'the day') of the Son of Man" (Luke xvii. 26). As far as regards those who are Christ's at His coming, they will from that moment be for ever with the Lord; there will be for them no more goings and comings of their Master. His name will be for them Emmanuel, and no longer the Coming One. When He comes to the world, they will accompany Him (Col. iii. 4); when He reigns, they will reign with Him (Rev. xx. 6); when He judges, they will judge (1 Cor. vi. 2, 3); where He is, they will be also (Joh. xiv. 3). But for the world it may well be that there are several comings of the Son of God. He will come visibly (Rev. i. 7), and therefore there must be time and place of His coming. He will come with all His saints (1 Thess. iii. 13; iv. 14). He will destroy Antichrist (2 Thess. ii. 8). He will establish a kingdom (Rev. xx). We cannot say, at least so I think, whether He will come at one supreme crisis and do all that is written of Him, and remain in the world until the final conflict, and the end of these material things, and the general judgment which will follow (Rev. xx. 7-15); or whether this period of unknown duration will witness several goings and comings. We can well understand why this period is left in comparative darkness. It is sufficient for us to know how we may hope to stand in our lot at the end of the days, and to be assured that the future of all mankind lies with Him.

There is much that is predicted in connection with the coming of the Lord which it is impossible even to notice in a short article like the present. I can only refer, by way of illustration, to that cardinal article of the Christian faith that "He shall come again to judge both the quick and the dead." Since the coming of Christ again has been seen to embrace more than one crisis, we would naturally conclude that the judgment of all the living and all the dead will not take place at one and the same time. And upon this point we find that Scripture is plain in its statements. The day of judgment for believers, both quick and dead, is the day of their rapture (1 Cor. iv. 5); the day of judgment for 'the rest of the dead,' and the rest of the living, is later (Rev. xx. 5, 12). It may even be that the 'general judgment' will embrace more than one occasion. But this one illustration will show the importance of distinguishing the comings of Christ as foretold in Scripture. If we first master what is plain and clear, we shall

find that the obscurer references of Scripture gradually fall into their places, and we shall gain fresh confirmation of our belief that the Holy Spirit is the author of every Scripture.

I have endeavoured to trace briefly what is revealed to us in Scripture on this supreme subject of the coming again of our Lord Jesus Christ. If the space which any doctrine occupies in Scripture is at all a measure of its importance, this subject stands in the very front rank of Scriptural doctrines. It is so intimately connected with the person of our Lord Jesus Christ that it cannot be safely omitted from the testimony to Him. And let us ever remember that to bear testimony to Him is the only reason for the presence of Christian missionaries in China.

One important question remains. What are we to believe and to preach as to the *time* of the coming? The answer is simple. We are to believe and to preach what the Scriptures say, no more and no less. Our sole duty then is to discover, if we can, what the Scriptures say, and then we shall stand upon solid ground.

The statements of Scripture on this point are such as to cause difficulty to many minds. They appear to some to be contradictory. We know, however, that they cannot really be so. I believe myself that a careful study of the varying uses of such phrases as the Coming, the Last Day or the Last Days, the End of the Age and the Ends of the Ages, the Day of Christ or the Days of the Son of Man, and others which might be mentioned, will show no discord in the statements of Scripture, but on the contrary a beautiful harmony which compels belief in the divine origin of the Scriptures. Let us apply to the Scriptures the same reverential method which is applied to the other works of God by the true scientist. Where phenomena are undoubted and their testimony appears to be contradictory, he rejects nothing, but seeks for a reconciliation until he finds it. To such a seeker the Word of God opens its stores of wisdom and knowledge, or rather the Author of the Word explains its meaning, and nothing which is really necessary for our guidance at any time will be hidden from us. Passages which still seem obscure may be waiting for the time when they shall be needed by the church, and then they will be made plain.

It appears to me that the question of what the apostles thought or expected is beside the mark. It is very likely that they, like the old prophets, "searched what time or what



manner of time the Spirit of Christ, which was in them, did point unto," and, like them, received only a general revelation on this point. (1 Pet. i. 11). For the knowledge of these "times and seasons" was expressly hidden from them (Acts i. 7). The fact, and the manner, and the accompaniments of the coming, were a part of their message, not the time. As the coming itself was really a series of comings, the times and seasons were many. It may even be that certain events were intended to be contingent on the efforts of the church (2 Pet. iii. 9, 12). Though all is ordained by God, yet we know that man acts freely. Is it possible that the efforts which Satan has put forth against the church have availed through her unfaithfulness to prolong her period of trial? One thing is quite certain, namely that the coming of the Lord for His saints has always been possible. There has been no age of the Christian church when we may say it could not have happened, as far as any statement of Scripture is concerned. I think there is no statement of Scripture which can be quoted as certainly limiting a time before which Christ could not come. In this sense He has always been, and He still continues, "at the doors," in act to come, the Coming One. Christ certainly spoke of His coming as a possibility in the lifetime of His apostles; the apostles themselves, until death drew near, cherished the prospect, and though they died without the sight there is no hint that St. Peter or St. Paul regarded themselves as having been mistaken, rather they bequeathed the hope to the generation to come (2 Tim. iv. 1, 8; 2 Pet. iii. 9); and so through all the centuries it has been possible. Is it less possible or less likely or more distant in this twentieth century after Christ? No, we must still believe and say that He is near, at the doors, just behind the veil, which may at any moment be lifted. The hope of the apostles is identical with our own.

History has shown that nineteen centuries were to pass without seeing the Saviour's return. What are we to make then of His promise, given from His seat in glory, 'Surely I come quickly?' St. Peter tells us that this is spoken from the point of view of God and not of man (2 Pet. iii. 8). When we stand with Christ in glory the age-long conflict of the church will appear to be a "light affliction which was but for a moment" compared with the ages of eternity. At the same time as we read the Scriptures we see that there were many anticipations of this long conflict; "after a long time," said Jesus in one of

His parables, "the Lord of those servants cometh;" although He said in another place "again a little while and ye shall see Me". We see now that both statements are absolutely true, though spoken from different standpoints; and this method of the divine Author of the Scripture records is admirably adapted to keep His people ever on the watch, which is their true attitude in this mortal life.

But it is not true there are *no* time-marks in prophecy. There are such with reference to the establishment of Christ's kingdom, i.e., as I believe, to the time of His coming to the earth with His saints. "*In the days of those kings* shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms and it shall stand for ever." (Dan. ii. 44). Can we be far wrong in hoping that this kingdom may soon come? Are not these very days in which we live "the days of those kings?" And in the seventh chapter of Daniel we have a further remarkable prophecy. Who is the other king who shall arise after the division of the Roman kingdom? (vs. 24, 25.) What limit of time is set to his dominion? What is meant by its gradual consumption? What immediately follows upon its final destruction? Does 2 Thess. ii. 8 throw any light on the subject? or Rev. xvii. 16-18? And is there anything in history which looks like a fulfilment of all these things? And if there is, what are we to conclude about the nearness of the kingdom? Let me ask another question. Supposing that a historical interpretation of the visions of Revelation seemed to show that a line between fulfilled and unfulfilled prediction passed somewhere through verses 12-16 of chapter 16. Supposing also that on independent grounds the Euphrates were considered to be a symbol of the Turkish power, and the three frogs of infidelity, worldliness, and popery; supposing all this, is there any correspondence between our own times and the prophetic picture? If there is a correspondence too close to be accidental, then verse 15 at least suggests that the coming is near. And testimonies of this kind seem to some of us very many. The present condition of the Jews, for example, is full of suggestion when taken in connection with their predicted position at the return of Christ. Are we to be blamed if we think that our redemption is drawing nigh? May we not claim our Master's own sanction for "*knowing* that He is nigh, even at the

doors?" Yet this is not the knowledge of special revelation.\* He does not tell us to *proclaim* that He is in this sense certainly at the doors. He bids us use our perception and draw our conclusion. We may misread the prophetic writings as the Thessalonians misunderstood the prophetic utterances of St. Paul. The fault is not in the writings, but in ourselves. But *even if we lift up our heads* prematurely, they are lifted up in the Lord, and we shall not be ashamed. Even if from excess of hope we run on to meet Him, He is none the less near for that; to our consciousness, to our realisation, He is near; we are assured of it as if it were present, we rejoice to see His day, we see it and are glad.

In conclusion we can see that it is best that this great subject should have been treated as it is in Scripture. How could it have been treated otherwise if (1) the fact had to be revealed, and (2) the church had to be kept in daily and hourly expectation of it? "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments and His ways past tracing out!" And for ourselves as ministers of the Word of the Gospel how can we fulfil God's purpose in this revelation otherwise than by finding out all that is said about it in the Scriptures, by reading the world's history and current events in the light of it, by proclaiming this truth which so intimately concerns the honour of the Lord Jesus Christ and the future of His people, yes, and of mankind also? If this study and this preaching draws us or those who hear us from the race for gain and pleasure, and sets us to serve the living God and to wait for His Son from heaven, not only our own souls and theirs but the world itself will be the better for it.

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### Probable Effects of the Russo-Japanese War on Protestant Mission Work in China.

BY REV. A. P. PARKER, D.D.

WAR has always had much to do with the progress of Christianity. Sometimes religious disputes have been the cause of war, while in other cases Christianity has been more or less advanced or retarded by it. The policies of governments and the political movements of nations

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\* The word is *γινώσκειν*, not *εἶναι*, to perceive or mark, not to know absolutely.



have, in innumerable instances, produced profound and far reaching effects on the work of the Christian church. It is because of this most important and well known fact that the Scriptures instruct us to pray for all that are in authority and to seek the peace of the countries in which we dwell.

Many illustrations could be given to show the important effects produced by war on the advancement of Christianity in general and on mission work in particular. The result of the wars between England and France in the 18th century was to throw India into the hands of the greatest Protestant power in the world, thus opening the doors for the entrance of those religious and civilizing influences that have wrought such marvellous changes in that country during these hundred years. The war between China and England in 1843, and again between China and the Allied Powers in 1858-60, opened a number of treaty ports in China to foreign residence and made it possible for missionaries to enter seriously upon the greatest task of modern missions—the evangelisation of China. The war between China and Japan in 1894-5 aroused the Chinese and made them more favourable to the reception of the new ideas from the West than they had ever been before, and, not to further multiply instances, one important result of the military expeditions of the Allied Powers to Peking in 1900 was the opening up of the whole country to the work of the missionaries more widely and more thoroughly than at any previous period in the history of missionary effort in China.

It is indeed a strange paradox that war, which is the work of the Arch Enemy of all good, should do so much to help on the coming of the kingdom of the Prince of peace. But when we look around us we see that the law of life in this sin-cursed world is war and strife and struggle for existence. All life and growth have to fight for the privilege of living and growing. The very elements fight in furious and unrelenting onslaught upon each other. Wind and wave, the lightning's flash and the thunder's roar, the belching volcano and the upheaving earthquake, are let loose upon land and sea, and out of the war and the confusion, out of the ruin and the desolation, come a purified atmosphere and those healthy conditions, without which it is impossible for mankind to exist on the face of the earth. This mysterious law seems destined to hold its dreadful sway over all life on our planet until the Prince of life shall have

accomplished his own purpose in the world and swallowed up death in a complete and final victory.

But while we cannot understand the law that governs these things we must recognise the facts as they exist and deal with them in a way that shall give us the most instruction and best qualify us to take advantage of our environment and successfully fulfill our mission in life. It is, therefore, our duty to observe the progress of the present war and carefully study its bearings and results that we may in some measure learn the lessons that God would teach us by it, especially in relation to the great work that we have come to China to do.

That this war will produce great and far-reaching effects on the progress of mission work in China will, I think, be admitted by all who give the subject careful thought. It is for a portion of Chinese territory that the two belligerent nations are now engaged in a life and death struggle. To the Chinese it is indeed a strange and portentous drama that is being enacted before their eyes. A so-called Christian nation of the West, which has hitherto been regarded as one of the leading Powers of Christian Europe, and another so-called heathen nation of the East which has learned the art of modern warfare from the Christian nations of the West, are fighting for the possession of territory that does not belong to either of them, and the feeling generally expressed among the Chinese is that whichever side wins, China stands to lose. If Russia is victorious, Manchuria becomes Russian territory; if Japan succeeds in her purpose and Manchuria is restored to China, China will have to pay a heavy bill to Japan to reimburse her for wresting Manchuria from the Russians. China and all her interests are thus vitally concerned in the issue of the war, and the missionary propaganda must necessarily be profoundly affected by it, no matter how it may end.

In order to get some adequate idea of the meaning of this war in its relation to mission work in China let us consider very briefly what the nations stand for. The government of Russia is an autocracy, or rather a bureaucracy. It is, as has been well said, a despotism tempered by assassination. A callous-hearted, weak-minded Czar, dominated by a small body of Grand Dukes and reactionary officials, rules the country with despotic power. The people have no voice in the government, and any attempt to secure an improvement in their condition is met with bullets and bayonets; men, women, and children are ruthlessly slaugh-

tered; and the streets of the capital are dyed with the blood of its best citizens. *Political despotism* and *religious intolerance* are the words that sum up the situation in Russia—an example of mediæval despotism—an anachronism in this twentieth century.

Japan, on the other hand, stands for modern enlightenment, constitutional government, and civil and religious liberty. With an enlightened Emperor and progressive statesmen ruling a people who enjoy liberty of conscience and a reasonable degree of freedom of speech, it is no wonder that an intense patriotism fires the whole nation and nerves them for the great struggle that is now on. And this struggle is not only a fight for national existence but a battle for Western civilization in the Far East, on the issue of which depends the question whether civilization shall advance in Eastern Asia, or whether the hands on the dial of progress shall be put back a hundred years.

The discussion of the probable effects of the present war upon Protestant mission work in China naturally falls under two heads: First, what will be the result if Russia regains the victory? and second, what will be the result if Japan succeeds?

In the event of a possible Russian victory, the first result will be that Manchuria will become a Russian province, and as a second result the whole of China will come more or less under the domination of the Northern Power. The effect in Manchuria will be to greatly restrict the operations of the missionaries and ultimately to stop them altogether. That this is sure to be the result is indicated by the fact that before the war, when Russia was in practical control of Manchuria, the work of the missionaries was carried on with much difficulty. Indeed, some of them were forbidden to preach to outsiders and were ordered to confine their work to the converts they had already made among the Chinese. And there can be no doubt that the only reason why all the missionaries were not ordered to leave Manchuria was because the Russians did not feel themselves sufficiently secure in the possession of the country to make it safe for them to undertake such high-handed measures. We know that no missionaries are allowed to work in Russia proper, and that it is a high crime and misdemeanor to lead a Russian subject to renounce the orthodox faith. As intolerant as the Turks, the Russian government will not permit a Protestant missionary to even travel through the country except under the strictest surveillance of the police. No one can doubt, there-



fore, that the result of a Russian victory would be the closing of Manchuria to all Protestant missionary effort.

As to the effect of a Russian victory in China Proper, that would be more remote and gradual, but it could not be any the less sure. It has always been the policy of Russia to keep China weak. A strong China is wholly inimical to Russian interests. Hence, a Russian victory, bringing with it, as it would surely do, Russian predominance at Peking would prevent the development of China's resources and cause serious restriction, if not the gradual extinction, of the influence of England and America in Chinese affairs. Following this would come the repression, to a large extent, of desire for progress and education among the people; missionaries would be interfered with in many ways, while native converts to Protestant Christianity would, more than ever, be under the ban of the local officials, who would be backed up by the central government, and this in turn would be supported by the Russian government in its more or less open opposition to the whole Protestant movement in China.

It is true there is an antidote for Russian influence in China that might and indeed ought to be applied. England and Germany have large interests in this country, and they would naturally be expected to defend these interests with great vigor and determination. But the history of English diplomacy in China for the past twenty-five or thirty years does not afford ground for hope that England would do much more than enter a mild protest against Russian encroachments in the Far East. There is more hope that Germany might do something. But her interests would, in all probability, be confined largely to Shantung, and Russia would be left to dominate the country as a whole, especially the northern part of the empire, while France would share in the control of the southern provinces.

A further result of a Russian victory would be to greatly strengthen the position of the Roman Catholic church in China. This would be the natural outcome of the Franco-Russian alliance. It is the policy of France to support the Roman Catholic church in mission fields while rigorously repressing it at home. As France would share with Russia in her predominating influence in Chinese affairs, the Roman Catholics would be greatly encouraged and stimulated and thus, while on the one hand their propaganda would be much accelerated, on the other they would be greatly emboldened in

their persecution of Protestant Christians who would henceforth be in a large measure at their mercy.

Finally, if Russia gains a decisive victory over Japan, she will have taken a long step towards the absorption of China, and not many decades could elapse ere the Northern Power would have the control, shared, it may be in part by France, of this great empire. In this case which, given a decisive Russian victory, is quite within the range of possibility, China would inevitably be closed to all Protestant missionary work.

Turning now to the probable effects of a Japanese victory, we have little trouble in forecasting the result. The history of the Japanese for the past half century makes it manifest that if their influence becomes dominant in Chinese affairs the utmost freedom will be accorded to the missionaries to carry on their work in all parts of the empire without restriction as to time, place or method. It is true that mission work has had its ups and downs in Japan, and there have been times when opposition, more or less open, was strong and effective. But, on the whole, progress has always been forward, and the past few years show wonderful advance along all lines. Missionaries are allowed free access to all parts of the country and the people are favourably inclined to the message they proclaim. Western ideas have long found a friendly environment there and have consequently grown with a rapidity and a strength unparalleled in the history of any age. All this leads to the belief, which amounts to a conviction, that if Japan comes out of this war victorious, and secures a dominant influence in the affairs of China, there will be absolutely no restrictions or hindrances to missionary work in this country so far as Japan is concerned.

A Japanese victory must necessarily have a further result, in producing a liberalising effect on the minds of the Chinese, both officials and common people. Already they are more or less openly following the lead of the Japanese in the reception of Western ideas. Chinese students are going to Japan in increasing numbers (latest reports show that there are about 1,750 Chinese students now in Japan), while Japanese teachers are being imported into China to teach in government schools of different kinds in several of the provinces. Dr. Morrison, the well known correspondent of the *London Times* at Peking, telegraphed, on January 1st, a summary of events in China in the year 1904. He reports that the most noticeable events to be recorded are the expansion of Japanese influence and the

extension of Western learning. He says, among other things, "their success during the war has given Japan a powerful position both in Peking and in the provinces." A Japanese adviser has virtually directed the Board of Commerce throughout the year. Every portion of the empire, from Urga to the Yunnan frontier, from Kashgaria to the Yellow River, has been visited by Japanese during the year. On April 21st a Japanese traveller completed a study extending over two years of the Central Asian trade routes. The Japanese residents in China number several thousands, and their influence, except when they were attempting to secure a camphor monopoly in the Fohkien province, has been almost wholly beneficial, especially in the distribution throughout the empire of educational books and appliances. The Japanese installed during the year telephone services in Canton and Peking, and the system is about to be extended to other cities. They are building six river gunboats for the Viceroy Chang Chih-tung.

Indeed, so strong has Japanese influence in China already become that Russia and those who sympathize with Russia in this war affect to see the near approach of the "Yellow Peril" which has figured so largely in Far Eastern politics in the past twenty odd years. But such fears are without any real foundation in fact or reason. Prof. Reinsch, of the University of Wisconsin, in an able article in a recent issue of the *North American Review*, deals with this "Yellow Peril" bogie. He says: "It cannot be denied that the attitude of Japan, before and since the furies of war were unchained, has been unequivocal. She is fighting to prevent a European autocracy from gaining the mastery of Asia. Under the circumstances it is a perfectly natural and honourable ambition to arouse the peoples of that continent to a feeling of the value of their civilization and of the solidity of their interests." The spectre of the "Yellow Peril," evoked by those who view with apprehension the growing prestige of Japan, is pronounced by Prof. Reinsch "the most chimerical phenomena that has appeared in political thought since the middle ages". So much, by the way, for the "Yellow Peril".

If Japan comes out victorious from this struggle, the influence of her example will be increased many fold, and China will realize more fully than ever that what Japan has done by tolerating Christianity and adopting Western ideas, China can do by following the same methods. As one conse-



quence of this, Christianity will meet with the favour of the people, high and low, such as it has never yet experienced. Furthermore, England and America will share with Japan in a dominating influence in the counsels of the Chinese government which will result in the preservation of the integrity of the empire and the maintenance of the open door for commerce and missions and all that these two great words connote. British and American merchants are vitally concerned in the maintenance of the open door for commerce, while British and American missionaries are alike vitally concerned for the maintenance of the open door for missions. It is no wonder therefore that Britons and Americans universally desire that Japan shall win in this mighty struggle, and we missionaries ought to be instant in prayer that God will so overrule the result as to prevent the calamity which, so far as we can see, would surely fall upon our work if Japan should be defeated.

Before I conclude, I feel bound to call attention to some results of a Japanese victory which we must admit will not be so favourable to mission work in China. One result of such a victory will be that the Japanese invasion of China, I mean an invasion of ideas which has already assumed very large proportions, will be greatly accelerated. Japanese teachers and Japanese educational literature and educational methods will tend more and more to supersede those supplied by the missionaries, and the home churches will have to send a largely increased force of educational missionaries to China in order to meet the competition that will inevitably come from the Japanese. Another result of the increase of Japanese influence in China will be that atheistic and infidel literature from Japan will have a greater vogue here than ever, and this will become, and is, in fact, already, one of the most subtle and dangerous forces that are arrayed against us in this empire. I do not think that we have any sufficient reason for believing that Japan will become a Christian nation in the near future. Christianity will, no doubt, make rapid progress there, more rapid in the immediate future than at any time in the past. But the government and the leaders among the people will not consent to the adoption of Christianity as the state religion. If they should decide that any change has become necessary it is more likely to be in the direction of a so-called eclectic system, selecting what they consider to be the best in several religions and combining them into a system suitable, as they think, to

the peculiar conditions in Japan. In the meantime much of the opposition literature of the West will continue to find, as it has found in the past, a friendly environment in Japan ; and with the predominant influence of Japan in China which will come with a Japanese victory, this literature will be disseminated more and more throughout China to poison the minds of the scholars and hinder the progress of Christianity.

I think we have good reason to believe that Japan will gain the victory in this struggle. At all events the worst that is likely to happen to her is a drawn battle. In either case her influence in China, and with her the influence of England and America, will be greater than ever before.

But no matter which side gains the victory China as a nation will be profoundly affected by the result. Indeed I think we may not unreasonably expect a great upheaval among the people. The Reform party in China will no doubt put forth more vigorous efforts than ever before, and these efforts will be attended with better success. It is quite within the range of possibility that rebellion and revolution may come and the dynasty be overthrown, but it is hardly probable that matters will go to such an extreme as this. It is evident, however, that the Peking government is expecting some such upheaval when the war is ended, as they are making strenuous efforts to organize and equip a foreign-drilled army so as to be ready for emergencies.

In view of these considerations and others that will occur to those who give the subject careful thought, our duty as missionaries is plain. We must greatly increase our forces in men and money and *prayer*, so that we may, on the one hand, enter the open doors that will invite us in every direction on the conclusion of this war, while we may, on the other hand, be ready to meet the unfavourable conditions that may arise or be more actively developed as the result of that Japanese success which, notwithstanding such unfavourable conditions, we must all most ardently hope for.

Finally, let us remember that God is over all. He governs among the nations of the earth, putting down one and setting up another. In His hands are the deep places of the earth. He rules all things after the counsel of His own will, and we may rest assured that He can and will make this terrible war work out his own blessed purposes in these Far Eastern lands. Let our eyes be unto Him and our ears open to hear what He

will say, ever ready to follow where He leads and content to leave the result in His wise and loving hands.

*Note.*—In the discussion which followed the reading of the paper the opinion was expressed that one of the most serious dangers which would result from an increase of Japanese influence in China would be a revival of Buddhism. In reply to this I may say, first, that I have not thought that the revival of Buddhism in Japan, or a possible revival of that faith in China, need be taken very seriously so far as mission work in China is concerned.

In the second place, the action of Chinese Buddhist priests in certain places in turning over their temples to Japanese Buddhist priests, which was referred to in the discussion, was taken, not because of a renewed zeal for their faith but because they wished to place the temples under the protection of the Japanese government so as to avoid their being confiscated by the Chinese Government for school purposes.

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## Educational Department.

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REV. J. A. SILSBY, *Editor.*

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Conducted in the interests of the "Educational Association of China."

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### Lessons from the System of Governmental Control of Education in India.\*

BY C. M. LACEY SITES.

THE purpose of this paper is to note some phases of education in India which may have a bearing on educational problems in China. In India, as in China, Western learning is being superimposed upon the native culture largely if not chiefly by alien agencies. In India, as in China, a great share of this work is carried on under the auspices of Christian missions. In China, as in India, an elaborate system of native culture, though decadent, yet dominates the thought-life of the common people. The salient contrast lies in this: that in India the dominant political authority represents the most enlightened thought of the West; while in China the dominant political authority is even less progressive than public sentiment.

The difference in the real attitude of government toward education, in the two countries, is the central fact which gives color to this discussion; while the common basis of orientalism and the similar aims of modern education, in the two countries,

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\* A paper prepared for the triennial meeting of the Educational Association of China, May, 1905.



are perhaps sufficient justification for introducing the discussion here. The writer must, in the first place, disclaim any pretense to thorough knowledge of conditions in India; he can only give impressions derived from a cursory and partial observation of the field, supported with some study of documents. All that he can claim in the way of special equipment is that he looked at India through Chinese spectacles.

Let us first get in mind an outline of the actual system of control of education by the government; then consider some educational problems peculiar to the East and how they have been dealt with in India; and, finally, outline a possible scheme of educational organization for China.

#### THE SYSTEM OF CONTROL IN INDIA.

The control of education by the government in India may be described as partly positive and partly permissive. On the positive side the government acts in two general ways: (1) It carries on numerous colleges and schools directly under public management; and (2) it prescribes definite standards, tests, and rewards for schools and colleges generally and maintains a body of experts to supervise their work. But (1) the schools and colleges carried on directly by governmental agencies are only a small fraction of the whole number; and (2) the permissive character of governmental control allows private institutions to conform or not, as they may choose, to the system set up by the government. In fact, however, as we shall see, most of the private institutions have come into the government's system.

Control of education is exercised only in a general way by the central or "Imperial" government. The real work of regulation and administration is directed (1) by the directors of public instruction in the several provinces; and (2) by the governing bodies of the five great universities—of Calcutta, Madras, Bombay, the Punjab, and Allahabad. Each university has at its head a senate, which consists of a select body of men, who must be, for the most part, since the recent reforms in university organization, eminent and practical educationists. The universities are not, as in Germany and America, teaching bodies, but rather coördinating and controlling bodies, as in England. The several university senates, with their subordinate syndicates or executive committees, fix the standards of higher education, set the examinations and confer all degrees;

they also pass upon the fitness of colleges for affiliation with the university. The directors of public instruction coöperate with the universities, but are more particularly concerned with schools of lower grade, and they have the assistance of considerable staffs of inspectors.

The advantages to be gained by private institutions in putting themselves under the general direction of the departments of public instruction and the universities, are chiefly of two sorts: (1) grants-in-aid and (2) recognition. The schools also benefit by the fact that the government not only prescribes schemes of grading and courses of study but also prepares lists of text-books and, in many cases, a full syllabus of the work to be done. Expert inspectors aid teachers by counsel and criticism. Emulation among schools is stimulated by the fact that many schools are working on a common plan. So potent are these inducements that out of 82,000 institutions for public instruction under private management (in 1901-2), there were 62,000 included in the government's system and receiving grants-in-aid. It is evident that the government is disposed to rely chiefly on private initiative, for the number of institutions under public management (partly by government proper and partly by local and municipal boards) was, in the same year, only 22,000. In round figures (and this is what we have given) four-fifths of all the work of public instruction is done under private auspices; and three-fourths of the work done under private auspices has come under governmental supervision and control. Adding together the totals of all institutions which conform to the general system, we have nearly five-sixths of the public educational work of India thus done chiefly by private agencies, but aided from public funds and unified under the inspiring leadership of a progressive government.

Such, in outline, is the plan and aim of the system. The pre-eminent fact about it is that there is a system and that it is really working on a large scale. How well it works, and wherein it falls short, are questions depending largely on conditions peculiar to India. Some of these conditions merit special attention here and now, however, because they bear a close analogy to conditions in China.

(NOTE :—The facts and figures adduced in this paper refer in most cases to British India proper, with a population, in 1901, of 240,000,000. The so-called "Native States" are excluded. The chief source of exact data is the fourth quinquennial review

entitled "Progress of Education in India," covering the period 1897-1902, and published by the Director-General of Education at Calcutta.)

#### PROBLEMS AND POLICIES THERE AND HERE.

##### *1. Reaching the Masses.*

The term "masses," as applied to human beings, is unfortunate, but in India it is strictly accurate. The government's scheme fails completely to secure anything like universal education. The crucial test of the social efficacy of a school system is its work in primary grades. In India, considering the primary grades, only one boy in six, of school-going age, is in school, and only one girl in forty. (It should be noted that these figures do not take into account purely family schools, etc., not open for public instruction.) There is, of course, no compulsory schooling law,—and if there were such a law, where are the schools? In 1901-2, on the average, throughout India, there was but one boys' school to every six towns and villages. The government leaves most of the work of public provision for public education to local boards; and financial considerations prevent these bodies from supplying the need. The director of public instruction in the most advanced of all the provinces—Bengal—frankly admitted to the writer that the establishing of a school in a village usually rested with the enterprise of the villagers themselves. When, as is usually the case, parents are content with their own ignorance and willing to transmit the inheritance unimpaired to their offspring, private philanthropy is the only resource; and this is utterly inadequate; and there is slight sign of improvement in recent years.

It may fairly be suggested that the government has not carried the principle of centralized administration to its legitimate length. To leave the vital interests of primary education to the vagaries or the exigencies of local districts seems almost as imperfect a plan as to leave them to private enterprise. The true theory would seem to be that the government should encourage private initiative where it is forthcoming,—and should supply the lack directly where it is not, and pre-eminently so in primary grades.

In India illiteracy is doubtless far more prevalent than in China. By the census of 1901, of the total male population of



India, nine out of ten were illiterate ; and of the female population, ninety-nine and a fraction out of a hundred.

(It may be interesting to note that in recent years the government of Egypt, under British advice, has grappled with the same problem of primary education in the "kuttabs," or Mohammedan schools. In 1897 a scheme of central control and grants-in-aid was inaugurated. The government took over a number of schools, to be run as models for the others, and, with the inducements offered for improved work, some progress has been made. In 1903 there were ninety-three schools under the direct control of the Ministry of Public Instruction, 2,000 receiving grants-in-aid and about 8,000 still independent.)

China is united and homogeneous to a degree not approached in India, and would seem to present a field much more favorable for efficient centralization.

## 2. *The Examination Machine.*

One of the most serious impeachments of the official system is that, in effect, it invites cramming for examinations. An example will illustrate the general case :—Among the requirements in preparation for the B.A. examination at the University of Allahabad, four standard British text-books are prescribed in political-economy. These are to be covered in two years. No knowledge of the local economics of India is demanded, and, indeed, the necessity of preparing on the text, along with stiff requirements in other subjects, leaves no time for looking into practical facts. The principal of one of the best missionary colleges in the United Provinces admitted, with regret, that the students were so occupied with absorbing the matter likely to be called for in examination that the rational development of the subject in a way suited to their minds was, for most of them, impossible. "But," he added, with a brighter aspect, "we have had great success in passing candidates,"—and thus more students were attracted by the *éclat* of the institution and larger grants-in-aid were obtained from the government.

The same vice attends the system of set tests and State aid in schools of all grades. It cannot be denounced in stronger language than that used by the Governor-General in Council in their Resolution on Indian Educational Policy of March 11th, 1904. We shall quote from this trenchant State paper more than once. Speaking of examinations, they say :—

"In recent years they have grown to extravagant dimensions, and their influence has been allowed to dominate the whole system of education in India, with the result that instruction is confined within the rigid framework of prescribed courses, that all forms of training which do not admit of being tested by written examinations are liable to be neglected, and that both teachers and pupils are tempted to concentrate their energies not so much upon genuine study as upon the questions likely to be set by the examiners. These demoralizing tendencies have been encouraged by the practice of assessing grants to aided schools upon the results shown by the examination. This system, adopted in the first instance on the strength of English precedents, has now been finally condemned in England, while experience in India has proved that, to whatever grade of schools it is applied, it is disastrous in its influence on education and uncertain in its financial effects. It will now be replaced by more equitable tests of efficiency . . . ."

In trying to escape the Scylla of formal *wên-chang*, let China beware of running upon the Charybdis of the "cram" system.

### 3. *The Civil Service and Practical Life.*

In India, as in China, the goal of scholarship is to get office. Under the present régime all the better appointments open to Indians are reserved to degree men, and the best ones to those who are proficient in English. The predisposition of the Indian student to literature and philosophy leads him to elect these branches very generally in reading for his degree. Indeed, the universities themselves have rather encouraged and strengthened these departments of study to the detriment, more or less, of scientific courses and to the practical exclusion of professional training for political and commercial careers. The result is an over-supply of the *babu* type of gentleman, who frequently neither knows nor cares to know how to do anything of practical utility to society, and who may be content with a clerkship (for which his literary studies have prepared him in a distant and diffuse way), or may write for the papers in balanced periods and dream of the coming Republic of India.

Heretofore appointments to the civil service have, at least in Bengal, been based on special competitive examinations. The government have now determined, however, to make, in general, the possession of university degrees and school certificates the basis of eligibility, and to reinforce such evidences of capability with "the recorded opinions of colle-

giate and school authorities regarding the proficiency and conduct of candidates during their period of tuition." This would seem to be a long step forward. It means, as the Lieutenant-Governor of Bengal expressed it, "that the public service must not be monopolized by one class of officers who happen to possess peculiar aptitude for passing examinations."

Training for practical efficiency (leaving out of account the numerous colleges of law and medicine) seems to be largely wanting. The genius of the people is averse to practicality in education. The masses of the people have enough of it in every-day life, and the scholarly classes will have none of it. Industrial schools have not been coördinated in any effective system. Some of the best ones are carried on under mission auspices. At Nadiad, in the Bombay Presidency, the writer visited a school which has a beautiful industrial plant and 360 orphans, mostly rescued in the famine of 1900 by the heroic relief work of the missionaries. But qualified teachers are lacking, because the few higher schools of technology and engineering cannot, as yet, attract the Hindu from his repose. The agricultural college in the Madras Presidency attracted students by paying stipends, but a recent inquiry shows that out of over 400 students who had attended there, less than thirty, or  $7\frac{1}{2}$  per cent., went into agricultural pursuits. Commercial education is almost *nil*. A strong movement is making head for introducing higher commercial studies. And it is worthy of remark, in passing, that commercial schools, when they come, will be under proper educational supervision in the Educational Department. In India, as in China and other States, a Ministry of Commerce and Industry has recently been created; but the new minister, in an interview, stated that his department would not enter the field of commercial education. This is a policy which China might well consider. Higher commercial studies are much more likely to be attractive to the practical genius of China than they are in India; but they should form a part of one harmonious educational system.

China needs colleges giving practical and high-grade courses in engineering and in commerce; and pre-eminently she needs a civil service system which will take the degrees of approved colleges as one of the evidences of fitness.

(To be concluded.)



## Notes.

AS the time approaches for the Triennial Meeting of the Educational Association the prospects of a most helpful and interesting meeting grow brighter and brighter. Nearly all of those who have consented to prepare papers and addresses are expected to be present, and among those from abroad we are expecting Bishop Oldham, of India ; Superintendent Barrows, of the Philippines; Rev. T. Haroda ; and President of the Christian Endeavor Society of Japan. The lectures by Bishop Bashford and Dr. Arthur H. Smith, the lantern lecture by Rev. C. E. Darwent, and the musical entertainment under the direction of the Misses Richard, will be among the many attractions. On the evening before the meeting begins there is to be a reception at the American Consulate, given by Mr. Davidson, and at the close a reception at St. John's College.

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The educational exhibit at the World's Fair is reported to have left St. Louis in February, and we expect to have it here in time for the Triennial. There has been collected a large and valuable exhibit of school books and other helps by Prof. Gee and Miss Melvin, and our programme is one of the most attractive we have yet had. A rich feast is in store for those who attend.

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The Triennial Meeting is to be held in Union Church Hall, and will begin at 9 a.m., May 17th. From Peking and from Canton, from Korea, from Hainan, Wuchang, Wei-hsien, Chinan-fu and many other places near and far come letters to tell us that many are coming to the Triennial, and we always expect a good delegation from Foochow and from places nearer at hand, such as Soochow, Hangchow, Ningpo, Chinkiang and Nanking.

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We have received a number of books from the Commercial Press and others which we have not space to notice in this issue.

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Miss White desires that those who have charge of industrial schools bring some of their products to the Triennial, where arrangements will be made to have them on exhibition. It is hoped that there may be a good exhibit of the productions of industrial institutions and that this may be one of the most attractive features of the Triennial.

## Correspondence.

### A CALL FOR NATIVE MISSIONERS.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: When Mr. Holden was taken ill at Foochow, and had to return to England, leaving his numerous engagements unfulfilled, I suppose there were none who had come under his influence who were not disappointed, more or less, at his inability to carry out his plans.

In several places, the missionary went round and held the services with marked blessing in the place of Mr. Holden, but in other places a native was asked to go and conduct a short mission.

Such was the case in parts of the Foochow prefecture and also here in Kien-ning.

Mr. Chang (Diong, local dialect) was requested to come and conduct services here for three full days.

He commenced on the Saturday night with the story of his life and conversion and then proceeded in regular "convention" order, dealing with the old, old story in a very practical manner.

His addresses were marked by a very deep spirituality, and the power of the Holy Ghost was very manifest in his every utterance. His address on prayer was such that I venture to say that there was not one of us who did not realize our shortcoming in this respect under its searching utterances, while several times men who prayed during the meetings broke down in tears and could pray no more. What the

actual result will be we shall only find out by watching, but at present there are many signs that a real definite work has been done.

Cannot this kind of work be developed? Would it not be possible in every mission to pick out some very spiritual man (surely there must be such) and appoint him to be a missionary to the churches in the mission? Personally I believe that far greater good would be accomplished than by inviting foreigners to do this kind of work. The native *thought*, if sanctified, must appeal far more to the native mind than "foreign" thought interpreted, and seeing there are men who are capable, men whose very lives are a power for good, men who have both tact and talent, let them use the talents God has given them and not merely be shut up in a country village or town doing quasi-pastoral work, and let them infuse the fire, which already only needs kindling, into the hearts and lives of their fellow-catechists and pastors, as well as the ordinary Christians.

JAMES BLUNDY.

### ON ILLUSTRATIONS.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: I was delightfully surprised the other day when opening a parcel from the Presbyterian Mission Press to find how beautifully well done was the picture of "The Rich Man and Lazarus" that I had ordered.

It is entirely in Chinese style and all that can be wished.

A Chinese friend of mine, whom I presented with a copy, at once exclaimed: "This is just what we want. Illustrations from the Bible in Chinese style, as far as possible, and not in foreign."

He is himself a preacher, and always uses native paintings in his travelling tent. It has been in my mind several years to write something on this subject, and I now venture to do so, convinced as I am that there are many who agree with me.

The last years have shown a great advance in getting up nicely printed and bound tracts. They readily recommend themselves. But what about illustrations?

I think many, like myself, have an old stock, as far as outward appearance is concerned, of out of date tracts—gentlemen dressed in swallow-tail and so on. Years ago I was bold enough to diffuse them, but I dare not do so now.

In the illustrated papers many good pictures are to be found; but now and then some of them are very poor and old.

Sometimes kings and leading statesmen are presented before the public as they were ten or twenty years ago. And what shall we say about the Calendars? For my own part I don't think it wise to represent the Queen of England, the present and the late, with low body and short sleeves. It is an abomination to many foreigners and decidedly so to the Chinese.

To get good illustrations is a money question, but I think it is well worth the outlay. Apart from the question of reproducing foreign illustrations, would it not be possible to develop the native art more than hitherto has been done?

Doctor Wilson, formerly of Han-chong, did a good beginning. Let us have more texts illustrated in the same excellent way as that one above mentioned, and I think it will serve to dispel prejudice and make the doctrine we preach to seem less "foreign."

Yours sincerely,

INTERESTED.

#### APROPPOS THE UNION HYMNAL.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: I have read with much interest your letter published in March RECORDER from the Rev. J. Walter Lowrie. Mr. Lowrie suggests two things relating to the unification of the hymnology of Christian China: (1) The selection of standard versions of some 100 hymns, presumably common to most of our separate hymnals. (2) The incorporation of these versions into our present hymnals. The Christian church of China will thus have a body of "Hymns of the Faith" common to all the churches.

It may interest your readers to know that last summer, following suggestions made at the Pei-tai-ho Union Conference, the North China Tract Society appointed a committee to do practically this very thing for its constituency. The committee consists of the following gentlemen; Rev. G. T. Candlin, Eng. Meth.; Rev. A. M. Cunningham, A. P. M.; Rev. W. T. Hobart, D.D., A. M. E.; Rev. D. S. Murray, L. M. S.; Rev. John Ross, D.D., Manchurian Mission; and Rev. E. G. Tewksbury, A. B. C. F. M., chairman.

Our method of working is as follows: A list is being prepar-



ed of all Mandarin and Wên-li hymns in use in China, indicating the number of versions of each hymn, etc. The writer has already secured some nineteen hymn books. A list of these is appended (for information and correction), and the opportunity is taken to request any one who knows of any book not in this list to kindly aid us in securing such book. [We do not desire books printed in local dialects.] A list of 150 hymns, some 100 of these common to most of the principal hymnals, is in course of preparation. The available versions (translations) of these hymns are printed in parallel and forwarded to the members of the committee for selection. It is hoped soon to issue a tentative edition of these 150 hymns.

The committee, I am sure, will be most happy to receive any help or suggestions in this work. The difficulties are many—

such questions as, e.g., terms to be used for God and Spirit, whether changes or combinations in original translations may well be made by the committee, whether Wên-li or Mandarin hymns shall have the preference, whether it is best to adhere to fixed standards of rhyme and rhythm, how much attention shall be paid to faithfulness in translating the original, etc., etc.—these questions are in our minds and are not easy to decide.

We naturally hope that our selections may be approved, and, according to the second suggestion of Mr. Lowrie, future editions of our separate hymnals may be glad to accept a standard translation for at least a hundred of the common hymns of our faith.

Yours truly,

E. G. TEWKSBURY.

	CHINESE TITLE.	DATE.	ENGLISH TITLE.	EDITORS.
1	頌主詩歌	1900	Chinese Hymnal.	Blodget, Goodrich.
2	聖教詩歌	1902	Chinese Church Hymnal.	Lees.
3	讚神聖詩	1902	Mandarin Hymn Book.	Nevius, Mateer.
4	頌主詩集	1901	Collection of Hymns.	Committee (Bruce.)
5	頌主聖詩	1900	(Hankow Union.)	John.
6	江南讚美詩	1896	Union Hymn Book, Kiang-nan.	Hayes, Parker, DuBose, and Lyon.
7	頌主聖詩	1902	C. I. M. Hymn Book.	
8	讚美詩	1904	(Ningpo Union.)	
9	公讚詩	1893	The Memorial Hymn Book.	Woodruff.
10	福音讚美詩	1903	Gospel Hymns.	
11	通用聖詩	1900	Shanghai Union Hymn Book.	Reid, Rees, Silsby, Tatum.
12	讚美歌詞	1888	Hymnal, Companion Book to Common Prayer.	Moule.
13	宗主詩章	1901		(Walker), Foochow.
14	讚美聖詩	1902		Pruitt (Hwang-hsien.)
15	頌主詩歌	1884		
16	幼徒詩歌	1904	Y. M. C. A. (Small).	Lyon, Goodrich.
17	養心禱詩	1902		
18	頌主詩歌	1901		(Voskamp), Tsingtao.
19	頌主聖詩	1895	(American Church Hymnal, translation.)	Graves, Pott, Merrins.

CENTRAL CHINA RELIGIOUS  
TRACT SOCIETY.

"Griffith John Jubilee Fund."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Many of your readers have learned that it is proposed to build at Hankow a tract depôt for the Central China Religious Tract Society to commemorate the jubilee of Rev. Griffith John, D.D.

The sub-committee in charge of the business have received many encouraging proofs of the warm interest excited among the missionaries in this proposal. It has been thought desirable to ask that the Chinese Christians be brought into touch with the scheme. The sub-committee therefore beg to request friends who are interested in Dr. John and the work of the Society, of which he is the president and founder, to afford the Chinese churches an opportunity, on the third Sunday in May, of giving a contribution in aid of the jubilee funds. Reports and circulars containing all needed information, can be obtained from Mr. H. B. Stewart, Mission Press, Hankow, to whom gifts may be sent.

Yours faithfully,

JOSEPH S. ADAMS.

THE APPEAL.

The Central China Religious Tract Society have issued an appeal for the sum of £3,000 for the purpose of purchasing land and erecting buildings thereon. This is made in connection with the jubilee of the Rev. Griffith John, D.D., who has been president of the Society since its inception twenty-nine years ago.

The special grounds of the appeal are as follows:—

1.—The indispensability of such a Society to the missionary enterprise of China.

2.—The utter inadequacy of the Society's present quarters to meet the growing needs of the work.

3.—The steady increase in the volume of the Society's business, the issues during 1904 being 2,531,000 publications, an increase of 331,000 over the preceding year.

4.—The many indications of a greater increase in the future.

5.—The Society's business is conducted at a financial loss, most of its publications being sold at less than half the cost price.

6.—The fitness of such a scheme as a means of commemorating Dr. John's fifty years of labour on behalf of the Chinese people.

The Society's scheme has been heartily approved by the missionaries of China, who have already subscribed a considerable sum towards it. We are, however, still far short of our requirements, and confidently ask for further help from our friends.

Donations may be sent to:—

The Hon. Sec. and Treasurer, Rev. JOSEPH S. ADAMS, A. B. M. U., Hankow.

or to:—

The Agent, Mr. H. B. STEWART, C. C. R. T. S., Hankow.

QUESTIONS OF CARE ONLY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The paper by Dr. Martin in the Educational Department of your March number refers to a very practical problem, which becomes more and more difficult as the Christians increase in number and rise in social position. Questions concerning "ceremony" have often occupied the attention and time of the Synod of the Amoy Presbyterian Church. During the past two weeks one of these questions has taken up a whole session of one of the Presbyteries and was then referred to the Synod for decision, and there it filled another session. This was after it had

been carefully discussed by committees of both these bodies. It was all about the ceremonies connected with the erection of a memorial arch in memory of the father and grandfather of an influential family in our Changchow church. The old man died some two years ago, almost one hundred years old, and by imperial decree permission was given to erect this arch.

The Synod's ruling was that the ceremonies on this occasion were "excessive," but perhaps the most important result of the discussion was the unanimous

request for the appointment of a standing committee for the investigation of questions of "ceremony." It is hoped that the work of this committee will be not only the ruling out of some ceremonies as wrong for Christians, but also the gradual development of a code of manners inclusive of all the good in the old and with such substitutes as shall in some way and degree prove the truth and sincerity of the Christian teaching.

Yours faithfully,

A. L. WARNSHUIS.

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## Our Book Table.

No. 4 of Vol. III of the *East of Asia* is, like its predecessors, pleasing both to the eye and to the mind. We are taken to Poodoo, to the Loochoo Islands, across Manchuria, up the River Min, to Macao—Gem of the Orient Earth—and to Java, and given and shown much that is interesting and entertaining about all of these. Mr. Hedley even dares to say a good word for the Chinese Mandarin, and Mr. Cornaby initiates us into the mysteries of Demon-Scare-Demon. Altogether it is a very good number.

We have received the first three numbers of the *Radiator* (光報), a new monthly magazine in Chinese, published in San Francisco, Cal., with the view of "representing the Christian element among the Chinese in America." It is expected that each number will contain news about the churches, Sunday School Lessons, a brief sermon, the important news of the world, and a column for the children,

with easy lessons and bright stories. We wish the new venture every success. Published at 734 Jackson St., San Francisco, Cal. Price 10 cents a number. \$1.00 (gold) a year.

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The Gospel Catechism. By Mrs. B. C. Patterson, M.D. Published by the Chinese Tract Society.

As a simple introductory catechism this one, perhaps not widely known, is just what many have been looking for. Leaving out much that is not essential for beginners to learn, expressed in good mandarin, intelligible even to the "lao-nai-nai," yet not colloquial, with short, easily memorized answers, it gives a good idea of the truth in an easily comprehended form. The arrangement is such that those who cannot accommodate more than six pages in the place where the Chinaman puts his knowledge, will get enough of the Gospel to save them, if lived up to, and yet in the remainder of the book there is nothing that could be left out of a course for beginners.



The treatment of idolatry is tactful, yet clear, and the whole book breathes a deep desire for the salvation of the reader. While the characters are not large, yet the typology is clear, and if there should be a sufficient demand for the larger type at the more expensive rate, no doubt the Tract Society would provide for the demand.

A few verbal criticisms might be noted, but on the whole the book, while not intended for a general catechism, is well adapted to fill its sphere in the teaching of the simple.

HUGH W. WHITE.

**A Thousand Miles of Miracle in China.**  
A Personal Record of God's Delivering Power from the Hands of the Imperial Boxers of Shansi. By Rev. Archibald E. Glover, M.A. (Oxon.) Illustrated. London: Hodder and Stoughton. To be had soon at the Presbyterian Mission Press.

We had begun to think that about enough books had been written on the Boxer troubles, but the literature on this subject would have been decidedly poorer without this contribution of Mr. Glover's, and we do not hesitate to pronounce it by far the most interesting of any narrative in this line that we have yet read. The marvellous way in which this party of five were first balked in their effort to escape by the North, and then were dispatched stage by stage through a country bitterly hostile, stripped of their clothing, condemned over and over to execution or to a worse death at the hands of a merciless mob, riding day after day in springless carts or worse wheelbarrows over rough and sometimes mountain roads, with no protection from the burning heat of the noonday sun, not even the friendly cover

of a cart, shut in by night in the midst of a howling mob in a small room reeking with the smoke of opium and the offensiveness of a crowd of surrounding people, or left starving and alone on a hilltop, stript and destitute, parched with thirst and blistered with the sun, or shivering with the bleak cold of night; and yet in the midst of it all their calm cry to Almighty God and His wonderful deliverance, staying the hand of their enemies or balking their plans, providing for their wants, or sending a torrent of rain in direct answer to their prayers,—all this and much else is most graphically told and with the constant ascription of all the glory to God where it belonged. Mr. Glover has also taken great pains to procure photographs of many of the places where some of the saddest scenes occurred. That they should have come through all they did and reached Shanghai in safety may well be called a Thousand Miles of Miracle. We commend the book most heartily. Though some of it may seem too gruesome, we do not see how it could have been well omitted.

F.

**The Report of the British and Foreign Bible Society's China Agency, 1904.**

This is a book of 100 pages, excellently printed (at the Presbyterian Mission Press) on fine white paper in clear type. To say that it is interesting reading is to say again what has been said year by year of preceding reports. It is, nevertheless, a true statement, and those who have not read this pamphlet will find themselves amply repaid if they beg or borrow a copy and devote an hour or two to its perusal.

Special interest attaches to this issue, because it is the report of the

Society's centennial year. "Up and down the coast, at the ports on the Yang-tse, and wherever British, American, or German Protestants met together for worship, there were, with few exceptions, special services and offertories." But the celebration of the centenary by the foreign community in China has been utterly eclipsed by the enthusiasm with which the Chinese Christians organised special services and offertories for the memorable occasion. No less than "five hundred and three churches have reported special centenary services and collections." "Contributions were sent in from seventeen out of the eighteen provinces; from Manchuria, Hainan, Macao, and Formosa. The contributing churches were connected with over forty different missionary organizations. Of these eighteen were British, sixteen American, three German, two Swedish, and one Japanese."

The collections from the Chinese reached the splendid total of \$6,029.36, and if those who have sometimes sneered at converts in this land as "rice Christians" would read in this report of the cheerful giving, out of their deep poverty, of these Christians, they would never, for very shame's sake, use the foolish words again.

But the stories of self-denial given in this booklet not only confute the ungodly foreigner who, perhaps, never saw a native Christian, they are also calculated to humble some of us who are placed as pastors and examples to the flock. Healthy, hungry boys and girls, who are only allowed a little pork and rice with their insipid food once a week, have denied themselves that one savoury meal that they might give the cost of the luxury

to the Bible Society. A congregation of ninety lepers contributed ninety-eight cents! Only the Master who knew the value of the widow's mite can tell what this sum is worth when it is weighed in the balances of the sanctuary. Numbers of churches gave so heartily that their pastors had to discourage them from giving too much rather than urge them to give liberally. And it was all done so cheerfully that we cannot doubt the donors realised the truth of the words of the Lord Jesus, that it is more blessed to give than to receive.

The issues for the year reach the very large number of 1,191,351 Bibles, Testaments, and portions. Truly a stupendous total.

A very interesting experiment is noted in this report. The International Postal Christian Association of London endeavoured to place a copy of the Bible or New Testament in the hands of each clerk in the Chinese postal service. The courteous letters of thanks which have been received from the recipients of the books and their evident intelligent appreciation of the contents of the Scriptures must be very pleasant reading to their foreign postal confrères.

The reports from sub-agencies in Manchuria, Thibet, Kansuh, and Yunnan are all of the most interesting and encouraging nature, but space forbids further reference. We again advise all who can to procure a copy of the report for themselves.

It is matter for regret that the contributions to the Society in Shanghai should have fallen this year below the average. It is to be hoped that the lady who is the Society's "most indefatigable collector" has ere this recovered from her indisposition

and that with this inspiring report to show she will be able to make 1905 a record year as far as Shanghai is concerned.

J. D.

Life of Wesley. By Rev. George Miles. Mandarin Edition. Published by Lacy and Wilson. Price eight cents per copy.

This is a neat little booklet printed on white paper in bold type, and with a few illustrations which add to its attractiveness. There are nine chapters which describe the great founder of a great movement. The story of such a consecrated life is sure to be helpful to all Christians and, perhaps, specially so to those who are called Wesleyans. The book is in Mandarin, and that commends it to the present reviewer. I believe that every book which is intended to help Christians should be published in this language. Issue a Wên-li edition if required, but let the Mandarin copy be a necessity.

The style of the book leaves much to be desired. Probably the author has discovered by this time that while there are plenty of men who can write good Wên-li, a "teacher" who can write chaste Mandarin is a rarity. The Chinese writer who put down these sentences: page 1, 因此多有異端遍地生風; page 5, 爲聖神同作見證之道作証; page 8, 必要緊的勸教中的人, and others like them, can scarcely be said to have a genius for writing books.

Chinese Superstitions. By Rev. J. Vale. A paper read before the Chen-tu Association, October, 1904.

This is an interesting paper telling of the various superstitions current in Szchuan. It would be a very helpful exercise for younger missionaries to talk over the various customs set

forth in this booklet with their "teachers" and note wherein they coincide with, or differ from, the practice in their own locality. The pamphlet is well worth twenty cents.

J. D.

#### ACKNOWLEDGMENTS.

From Messrs. Macmillan & Co., London.

Object Lessons in Elementary Science, based on the scheme issued by the London Board, by Vincent T. Murche, F.R.G.S. Stage IV. New and revised edition. Price 2s.

New Globe Readers. Infant Readers, 2. Price 8d. Colored illustrations.

New Globe Readers. Book I. Price 10d.

Colonial Readers. First Primer. Price three halfpence.

Colonial Readers. Second Primer. Price 2d.

Shakespeare's Two Gentlemen of Verona. Notes by Digton. Price 1s. 9d.

\* \* \*

Encouraging Signs in the Work of the Young Men's Christian Associations of China, Korea, and Hongkong, during the year 1904, with full table of statistics for 1904 and a table showing comparative growth for the years 1902-3-4. Embellished with several very good half-tones.

Sixth Annual Report of the West China Religious Tract Society for the year ending December 31st, 1904. Total circulation for the year, 171,776.

Report of the Philippines Mission of the Presbyterian Church in the U. S. A. 1904. Together with a short sketch of the work of the several stations from the inception of the Missions in 1899. Additions during the year, 1,260. Total communicants 2,261.



### Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify J. Darroch, 9 Seward Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and over-lapping prevented:—

*S. D. K. List:—*

Translated by Miss Wu:—  
Noble Lives.

Translated by Miss Laura White:—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race.

Prepared for S. D. K.:—Anglo-Chinese Readers and a Chinese Primer, by Miss Jewel.

*Commercial Press List:—*

Popular Science Readers.

Elementary Arithmetic.

Le Comtes' Compend of Geology.

Winslows' Principles of Agriculture.

Intermediate Geography, by H. L. Zia.

Laughlin's Political Economy.

Hinman's Eclectic Physical Geography.

Milne's Plane and Solid Geometry.

Geographical Terms in Chinese, European Constitutional History (for Educational Association).

Green's History of the English People, translated for the Kiangnan Arsenal.

*Shansi Imperial University List:—*

Universal History, by Myers.

Twentieth Century Atlas of Popular Astronomy, by Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

Evolution, by Edward Clodd.

History of Russia, Rambaud.

Biographical Dictionary, published by Chambers.

Text books of Tokio Normal School. Translated from the Japanese: Algebra (two vols.), Mineralogy, Zoology, Physiology, Physics, Pedagogy, Physiography.

Fundamental Evidences of Christianity, by Dr. H. C. DuBose.

Catechism of Synoptic Gospels, by Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ," by Miss Sarah Peters.

Hymn of Creation, or the first leaf of the Bible; according to Prof. Beltex. By Rev. F. Ohlinger.

Tales from Tolstoy. By Rev. J. Genähr.

Tolstoy's "Bethink yourselves." By Rev. F. Ohlinger.

### Editorial Comment.

It is with mingled feelings that we write of the death of Dr. J. E. Edkins, who passed peacefully away on the evening of Easter Day, April 23rd, at his home in Shanghai, after a brief illness. Those who

saw him on the street, with his brisk walk that would have put to the blush many a man of fewer years, or heard him in the prayer meeting, with his still clear mind and fervent petitions, would scarcely have

supposed that he was already past the three score and twenty, and would have thought that he was capable still for a goodly number of years of life and active service. Dr. Edkins was easily the Nestor of the missionary body in China, having arrived in 1848, and though not directly connected with his Society for a number of years past, yet his interest in the work never lagged and to the last he was a regular preacher to the Chinese in the London Mission chapel. His writings as a philologist have given him a world-wide reputation, while his works, such as the Mandarin Grammar, Shanghai Grammar, Vocabulary of the Shanghai Dialect, and Mandarin Lessons, have had a more restricted sphere and have been of a more direct help to his brethren of the missionary body.

We said it was with mingled feelings that we write of his death. While his place will be vacant here and his presence missed, yet when one, like this, is gathered in as a shock of corn, fully ripe, when the streets of toil are changed for the streets of gold, when the mortal puts on immortality, one cannot refrain from a feeling of sympathy with the joy of the one who has gone up higher, who has stepped across the border and sees his Master face to face.

\* \* \*

IN the Report of the Statistical Secretary of the Imperial Maritime Customs, by Mr. H. B. Morse, under the head of

"Treasure," are some very interesting figures in regard to the coinage of China. While her mints are not yet all that could be desired, especially with the irrepressible tendency of the mandarins to always put in a little more than the regulation amount of alloy and so make a larger profit, yet the present is without doubt a great improvement upon old methods. If ever there was a coin that preëminently deserved the title of "filthy lucre," it is the old fashioned "cash." And, strange to say, mixed up with the genuine is a large proportion of bogus or counterfeit cash, light in weight and inferior in quality, yet passing freely, provided only a certain proportion is mixed with the good, or provided only proper cash are proffered in the purchase of certain articles, such as salt, where the spurious are rejected.

But perhaps the most interesting part of Mr. Morse's Report is that pertaining to the coinage of the new ten-cash pieces, of which we read that 1,745,000,000 pieces have been struck during the year. This seemingly is a large number, but when we consider the population of 400,000,000, we may well exclaim, What are these among so many? It has often occurred to us what a tremendous task it will be to give China a new currency, and we see it exemplified in the above.

And if we were disposed to moralize we might say, And what a tremendous task it will

be to give to China a new religion. Desirable as the new coin may seem to be to a European or American, it is nevertheless true that its introduction meets with a great deal of opposition and mistrust; they really prefer the old. Yet, when a certain amount of headway has been gained the process is greatly quickened, and then the trouble is to meet the demand. And so it is and will be with the work of Christian missions. There has been the period of mistrust and opposition, and it still exists to a large extent, but is gradually giving way, and more and more the problem we shall have to face is, How shall we meet the calls that come to us from every side? The old no longer satisfies. They are questioning as to whose image and superscription the new coin of religion shall bear.

\* \* \*

FROM the *American Oriental*, a monthly magazine published in San Francisco in the interests of work among the Chinese on the Pacific Coast, we learn that the "Oriental Institute of California" is to be established at Berkeley for the instruction of Oriental youths under Christian influences. A tract of land of six acres has been secured and a Board of Trustees has been formed, of which we are pleased to see that our friend, Dr. John Fryer, Professor of Asiatic Languages in the State University, is chairman. This certainly is a move in the right direction, and we wish every

success to the new venture. If properly developed it will afford an opportunity to many of the Chinese lads of this country, who are looking with longing eyes to the U. S., to fit themselves for usefulness in their native land. It will be a boarding-school, where boys and young men of Oriental origin may enjoy the atmosphere and influences of a Christian home. Among the Trustees we notice the names of Rev. J. H. Laughlin, formerly of Chi-ning-chow, Shantung, now of San Francisco, and Dr. Geo. B. Smyth, formerly of Foochow, now connected with the Methodist Board on the Pacific Coast.

\* \* \*

WE are glad to learn that the Japanese government has decreed the abolition of foot-binding in Formosa. Chinese girls, under six years of age, whose feet have been bound, must have them unbound, and a fine of £20 is to be imposed for every violation of the law. After six years of age it is supposed that the feet are hopelessly deformed, which may be true in a sense, but it is not true that unbinding after that age is impossible or useless, as many in China have unbound after maturity and developed a very walkable foot. We understand the Chinese mothers in Formosa are making a great lament over the enactment, but we trust its good effects will be soon apparent, and that it may serve to help on the good work in China itself.



WE are pleased to see that Dr. J. C. Hepburn, one of the pioneer missionaries to China and Japan, is still in the land of the living, and recently celebrated his ninetieth birthday. The Presbyterian Board of Missions appointed a Committee to prepare a suitable memorial congratulation and present to him.

\* \* \*

THE Editor of the *Christian Intelligencer* notifies us that he is arranging to make the issue of the *Intelligencer* to be issued just after the Endeavor Convention in Ningpo, in May (12-14), a Christian Endeavor number. Parties wishing extra copies of that number would do well to send in orders in advance.

\* \* \*

IN our March issue we were able to show our readers the ample proportions and excellent arrangement of the American Board buildings at Tungchou, near Peking; in an early issue we hope to have pictures of the handsome new university buildings at Soochow, in connection with the Methodist Episcopal Mission, South; in this number we give, as our frontispiece, pictures of two new buildings, which though unassuming in themselves, have a special importance from their history and the work for which they have been erected. The Third Presbyterian Church, Shanghai, is the outgrowth of evangelistic work commenced in Hongkew sixteen years ago. For the past five years the

pastor has been Rev. Yü Koh-tung, possibly known to many RECORDER readers who have attended native services whilst passing through Shanghai. The new church will seat three hundred and twenty without overcrowding. Including the lot the cost is \$10,750.00 (Mexican); this sum having been met by voluntary subscriptions and loans to be paid from the rent of part of the building.

\* \* \*

THE picture of the building for women's work reminds us of the possibilities and necessities arising out of, and connected with, the visitation of women and children in the homes of China within reach of missionary ladies. The preparatory work in many cases awakens a desire for more knowledge of the way of life, consequently provision requires to be made for times of special instruction. We congratulate the workers who have been identified with the erection of this building and the work connected with it. The plan of the building provides for a verandah and other useful and ornamental adjuncts. Along with the larger plans to which so much of the RECORDER space is given we would not forget this important work. We trust the classes conducted all over China in connection with such work will lead to much individual enlightenment, much family regeneration, and much leavening of social life with the spirit and power of our Savior.

## Missionary News.

### Christian Endeavor Twenty Years Old in China, March 29th, 1905.

Wednesday afternoon, March 29th, 1905, about a thousand Christian Endeavorers and their friends gathered at Geu Cio Dong, the new church in Foochow suburbs, for a rally and to celebrate the founding of the first C. E. Society in China. It was a rainy afternoon, so every one was surprised to find so many present. Miss Newton, who was the first to tell the story of Christian endeavor in Chinese twenty years ago, when it was still in its infancy in the United States, told again of its beginning at Po-na-sang and how it brought new life to the church and schools and has continued to be a means of blessing down through the years.

Mr. Lang, of the Church Missionary Society, showed the great benefit the Society had been to the Christians in Foochow. Mr. Cio Lik-daik spoke for the coming convention in Ningpo in May, the good things to be expected, and how to assist by sending delegates and banners. A collection was taken, and Lau Kieng-huo was approved as delegate. He is the son of Pastor Lau, who was among the first band of four to be baptized in Foochow. Rev. F. E. Bland, of the Church Missionary Society, spoke as prophet for the next twenty years and prophesied good and great things that true endeavor with God's blessing will surely bring to pass.

With a half hour's prayer meeting the service at the church

closed, and many went in the rain to Po-na-sang for the tree planting. There on the site of the old house in which the first members gathered and enrolled their names as members of the first and original Chinese Christian Endeavor Society just twenty years ago to the day the tree was assigned its place for future growth and bid to stand as a memorial of the beginnings of Christian Endeavor in China. Miss E. J. Newton, Rev. and Mrs. G. H. Hubbard and Miss Garretson, who were present at the formation of the Society, had the privilege of casting shovels of soil about the roots of the thrifty camphor sapling which Dr. T. Rennie had kindly contributed. Dripping umbrellas did not dampen the joy of heart, or the hope of those whose motto is "for Christ and the Church."

G. H. H.

### Union Church for Mandarin- Speaking Chinese in Shanghai.

*Extracts from Third Annual  
Report.*

Three years have already gone by since this work was commenced in January, 1902, and in looking over this triennium of Gospel work we say with a sincere and grateful heart: "*Ebenezer*," for hitherto has the Lord helped us.

#### THE OBJECT OF OUR WORK.

To offer the gospel to the Chinese in the Mandarin language, which unites 300 millions of this nation, and to provide for Mandarin-speaking Christians in

Shanghai a place of Christian fellowship and an opportunity for active Christian service;—this has been the two-fold object of our work during the past year as heretofore.

#### EVANGELISTIC MEETINGS.

The work has been carried on on the same lines as during the first two years. Large evangelistic meetings are conducted on Sundays from 4-5 p.m. and on Mondays and Thursdays from 8-9 p.m. in the London Mission chapel, Shantung Road. We are again indebted to the London Mission in Shanghai for allowing us the free use of their chapel for these meetings. Many thousand people are reached here annually with the Gospel message, and only He, who knows the hearts of men, can know all the final results of thus spreading His Word, which has the promise that it shall not return to Him void. The audiences generally show a respectful and attentive attitude, and even those who are natives of Shanghai and its neighbourhood, listen attentively to the Mandarin preaching, and by the eager expression of their faces they indicate that they understand the message, thus proving what a future one united standard Mandarin language will have for this people. We have had sometimes as preachers visiting missionaries from Yünnan, Szechuan, Hunan, Hupeh, Honan, Kiangse, Anhwei, Shantung, Shansi, Chihli, and Manchuria, and they all proclaimed in the same Mandarin tongue the mighty works of God.

#### MEETINGS FOR THE CHRISTIANS.

Besides these evangelistic meetings open to outsiders, special meetings for Mandarin-speaking Christians have again been re-

gularly conducted on Sunday mornings from 10-11 in two connected Chinese rooms which we have rented in the Shantung Road. We are very much indebted to Rev. J. Darroch, who has again faithfully conducted these meetings during the year, and to Rev W. A. Cornaby, who has occasionally assisted him. On the 22nd May (the day of Pentecost) two converts were here baptized by Pastor Kranz, and on the 16th October four converts were baptized by Mr. Cornaby. But as many Chinese from the interior remain only a limited time in Shanghai, so also some of our former members have left Shanghai, and thus the number of our membership has not increased very much.

#### ENDEAVOUR MEETINGS.

A Christian Endeavour meeting has been commenced. It is conducted by Mr. T. D. Begg, and we hope through this effort to strengthen the spiritual life of the Christians and to develop their gifts for preaching the Gospel.

#### CHRISTMAS.

On the 26th December we had again a special Christmas service for the Christians, and afterwards we gave them a feast in a large Chinese hotel. There were three tables spread for the gentlemen and one table for the ladies in a separate room. Mr. and Mrs. Darroch, Mr. T. D. Begg and Pastor Kranz took part. The ancient Christian *Agape* of New Testament times must have been something like this. How much nearer we foreigners would come to the hearts of the Chinese, if we could oftener meet them thus on the basis of social friendship!



## OUR SUPPORT.

For the support of our work we are largely indebted to the *Ladies' Auxiliary* of the foreign Union Church in Shanghai. We received from the ladies during the year 1904, \$273.07. We render to them and to all our supporters our sincere thanks for their help. The more help we receive, the better we can do the work.

*The Executive Committee.*

## FINANCIAL STATEMENT.

January 1st, 1904, balance in hand ... ..	\$351.37
Received January 1st, 1904, to January 9th, 1905, Ladies' Auxiliary ... ..	273.07
Union Church (foreign) ... ..	97.20
Friends... ..	35.00
Interest ... ..	2.67
Total ... ..	\$759.31

Paid January 1st, 1904, to January 9th, 1905, general expenses ... ..	\$501.65
January 9th, 1905, balance	257.66

On fixed deposit at Chartered Bank of India, Australia, and China, deposited February 12th, 1904, \$630; due February 12th, 1905, \$661.50 (building fund.)

EDWARD S. LITTLE,

*Treasurer Union Church for  
Mandarin-speaking Chinese  
in Shanghai.*

Audited and found correct.

T. D. BEGG.

14th January, 1905.

## Peking Committee on Union.

We would call attention to the following circular, which has been issued by the Peking Committee on Union, looking to the formation of a General Committee to meet in Peking early next fall. It is to be hoped that all to whom the circular has been specially sent, will take pains to see that a proper representative will be sent from their Mission:—

Peking, 31st December, 1904.

DEAR SIR: I enclose a copy of the report of the Conference held at Pei-tai-ho in August, from which you will see that a resolution to the following effect was passed unanimously: "For the consideration of the resolutions of this Conference, and to formulate plans for the consummation of the end in view, we appoint the Peking Committee on Union, as a committee of this Conference, with instructions to secure the formation of a General Committee by requesting each mission in China to appoint a representative, the completed committee to deal as a whole, or by sub-committees, *and in conference with leaders in the native church,\** with all questions which have been considered by this Conference."

In pursuance of these instructions, the Peking Committee at its last meeting adopted the following resolution:—

*Resolved:* "That the chairman be asked to write to a leading member of each mission in each province, asking him to secure the appointment of a representative from his mission on the General Committee, who will be able to attend the sessions of the committee proposed to be held in Peking about September, 1905. If such a representative cannot attend the sessions of the committee, he is to secure, if possible, that the sense of his mission be taken on the various propositions which came before the Pei-tai-ho Conference, and the result either forwarded in writing to the committee, or, if preferred, communicated to them by some member of the committee

\* Your attention is particularly drawn to the words in italics.

whom that mission shall appoint to represent it."

I have now much pleasure in requesting you to kindly bring this whole matter to the notice of all the members of your mission in your province, in order that a representative to the General Committee may be appointed. We ought to address your local secretary in this matter, but as we, of course, do not know who acts for you in that capacity, we have been compelled to resort to the expedient of choosing some one who happened to be known to some member of our committee. We therefore address you, and would bespeak your kind brotherly aid in our endeavour to do what we can to bring this movement, which has been so evidently blessed of God, to a happy consummation.

We know that every missionary's hands are already full of work, but we are sure that you will do what you can to help us in our efforts towards a fuller realisation of our Lord's great desire.

Will you kindly request the representative who may be chosen by your mission, to communicate with me as soon as possible, so that I may know his name and address. Our committee would be grateful if, at the same time, he would send any suggestions or information which he thinks would be useful at this stage.

Yours sincerely,  
THOMAS COCHRANE,  
*for the Committee.*

*Committee.*

- THOS. COCHRANE, M.B., C.M.,  
London Mission, *Chairman.*  
Rev. JOHN WHERRY, D.D.,  
Presbyterian Mission.  
Rev. FRANK L. NORRIS, M.A.,  
Church of England Mission.  
Rev. H. H. LOWRY, D.D.,  
Methodist Episcopal Mission.  
Rev. W. S. AMENT, D.D.,  
American Board Mission.

## Chinese Branch of the Children's Scripture Union.

Inquiries received frequently from friends in the interior indicate a growing belief and increasing interest in the work of the Children's Scripture Union. Some of these friends will find answers to their queries in the following quotations from letters received by the Honorary Secretary in Shanghai.

The first letter I shall quote from is an old one, sent from Honan a year ago by Rev. J. Goforth, of the Canadian Presbyterian Mission:—

"About two years ago a bright soldier named P'an was converted while the Imperial troops were stationed here. Last year I gave him the Scripture readings. In the meantime the regiment was sent to another prefecture. This year, on the Chinese New Year's day, the regiment returned to the city. Mr. P'an at once called. He said several other soldiers now believe and that the colonel has chosen himself for personal attendant and one of the other Christians as secretary and accountant. While he was talking with me, I happened to let my Scripture reading list fall out of my Bible. Mr. P'an noticed it, and at once asked if it were this year's. I said 'yes'. 'That is just what I want,' said he. I gave one each to Mr. P. and his comrade, saying you send them out free, only accepting voluntary offerings. They said they would not take them for nothing and gave me fifty large cash. These soldiers are true Bible Christians. The Bible is their only book."

Mr. William Taylor, of the China Inland Mission, writes:—

"For nearly two years we have been using the S. U. readings in our Chinese work in Kian, Central Kiangsi. At first only some six or eight read regularly, but later on others, seeing the help these received, took the matter up heartily. There are now some twenty, or more, who read the daily portion. This daily reading in Old and New Testaments has been a great help to our Chinese brethren and sisters, and we thank God for the extension of the S. U. to China.



"Our first gathering, on Sunday mornings, is now devoted to reviewing the previous week's portions. Those who regularly read are urged to select, each day, a verse from the portion read, and to mark it. At the review, on Sunday morning, four or five are called on, one after the other, to read the verse they have selected from the previous Monday's portion. Then four or five others, from Tuesday's portion, and so on, for the whole seven days. After this, one of the members, who has been previously selected, speaks for seven or eight minutes on some part of the week's portion to any non-readers or outsiders who may be present. This has proved a helpful service, and our people are increasing in their love for God's Word. Quite often the sermon, in the regular service that follows, grows out of the week's portions.

The Lord abundantly bless the S. U. in all lands!"

Mr. R. W. Middleton writes from Singan, Shensi:—

"We still keep up our little service about seven o'clock every Sunday morning, which is led by one of the members. I think it is a great help to them in the regular study of the word."

Mr. Gordon Harding writes from T'sin-chow in far distant Kansuh:—

"The portion is read daily in our boys' school (T'sin-chow). I wish I could send you a snap shot of a picture that delights me. An old S. U. member, a dyer at Fu-k'iang, seated at his table in his shop, Testament in his hand and the S. U. portion lying open on the table, with his big spectacles, makes a picture that I think would make the founders of the S. U. rejoice how their work had spread to earth's farthest corner (1,500 miles, as the crow flies, from Shanghai)."

#### PROVINCIAL SECRETARIES.

Rev. Walter C. Taylor, Wanhsien, and Misses Moule (Hangchow) and Wolfe (Foochow) still act respectively as Honorary Secretaries for the provinces of Szchuen, Chehkiang and Fuhkien. It is hoped that several friends who have shown a keen

interest in the work in other provinces will act on the suggestions already made as to their becoming secretaries for the province in which they severally live and work. Mr. Henry T. Ford, of the China Inland Mission, T'ai-k'ang Hsien, Honan, has expressed his willingness to act as secretary for Honan.

In our last report we spoke somewhat dolefully of the manner in which the C. S. U. readings had been discontinued by friends in the province of Szchuen. Rev. Walter C. Taylor writes hopefully of the manner in which the friends are turning towards our portions. Six hundred lists were sent him, and on January 20th he wrote me that 350 copies had already been applied for.

Of the lists for this Chinese year (February 4th, 1905, to January 24th, 1906), 3,653 copies have been sent to the provinces of Chekiang, Chihli, Fuhkien, Honan, Hupeh, Kansuh, Kiangsi, Kiangsu, Kwantung, Szchuen, Shensi, and Shansi, as well as to Manchuria, the Sandwich Islands, California, British Columbia, Australia, and New Zealand.

#### SUBSCRIPTIONS.

Members of home branches of the Scripture Union pay one penny as their membership subscription in exchange for their card, and we have come to the conclusion that out here also, if possible, a fixed sum, say three cents (Mexican), should be charged for the booklet containing the Chinese readings. Some members contribute less, others more. Miss Moule writes: "My girls have been gladly doing knitting, so as to send their subscription (7½ cents each) to the Union." One small branch in Kiangsi takes up a collection an-



nually in the church. One friend in Shansi leaves the amount to the Christians,—their last contribution was twenty cash per member. A warm friend in Honan gets only ten cash each.

The economic conditions prevailing in China cause us to be very accommodating in this matter. Where more is contributed than actually pays the expenses

of the Union the proceeds go into the fund for printing the picture leaflets. We are deeply in debt to the printer for the printing of these helpful messages. Particulars of these leaflets, as well as two new editions of "Walking in the Light," will be found in next RECORDER Bulletin.

GILBERT MCINTOSH,  
*Hon. Secretary.*

## Missionary Journal.

### BIRTHS.

At Wuchang, March—, the wife of Dr. R. BORLAND, A. P. E. M., of a son (John Campbell).

At Hankow, March—, the wife of Rev. S. H. LITTELL, A. P. E. M., of a son (Edward Mason).

At Shasi, April 11th, the wife of Rev. B. E. RYDEN, S. M. S., of a daughter.

At Shanghai, April 12th, the wife of A. G. HEARN, M. D., M. E. M. S., Huchow, of a son.

### MARRIAGES.

At Chentu, January 19th, JAMES W. WEBSTER and Miss K. POPHAM, C. I. M.

At Shanghai, March 29th, GEORGE HUGH SEVILLE and Mrs. J. M. GREENE, C. I. M.

At Tientsin, March 29th, W. I. GILMER and Miss M. L. HARMS, C. I. M.

### DEATHS.

At Wuchang, April 8th, HELEN ISABELLA, daughter of Dr. R. Borland, A. P. E. M., aged 5 years 8 months.

At K'ai-li, April 18th, CHARLES CHENERY, C. I. M., accidental drowning.

### ARRIVALS.

#### AT SHANGHAI:—

February 23rd, Mrs. F. R. GRAVES and child (ret.), Dr. H. B. TAYLOR, Mr. H. RICHARDS, jr., Miss L. E. WILLEY, A. P. E. M.

March 22nd, Rev. A. S. COOPER, A. P. E. M.

March 23rd, Mrs. J. M. GREENE and Miss L. I. WEBER, C. I. M. (ret.), from America.

March 31st, C. HOWARD BIRD, C. I. M. (ret.), from England.

April 8th, Mr. and Mrs. ALEX. MITCHELL, for A. P. M. Press; R. and Mrs. BECKMAN and 2 children, C. I. M. (ret.), from Sweden.

April 17th, Rev. J. HUDSON TAYLOR and Dr. and Mrs. F. HOWARD TAYLOR, C. I. M. (ret.), from England; Mr. and Mrs. ROBERT STEPHEN and children (ret.), Mr. CHRISTENSEN, Misses HANKEY and BUTCHER (uncon.).

April 22nd, H. S. and Mrs. CONWAY and child (ret.); J. C. and Mrs. PLATT and 2 children (ret.), C. I. M., from Australia.

#### AT SINGAPORE:—

March 23rd, Rev. and Mrs. J. A. BETHUNE COOK, E. P. M. (ret.).

### DEPARTURES.

#### FROM SHANGHAI:—

March 11th, Mr. S. E. SMALLEY, A. P. E. M., for Canada and England.

March 28th, Miss L. CRUMMER, A. P. E. M.; D. J. and Mrs. HARDING and 3 children, C. I. M., for England.

April 2nd, Miss E. E. HALL, C. I. M., for America.

April 7th, Miss E. MENNING, M. E. M., West China; Miss M. BRIMSTIN, C. M. M., West China.

April 8th, Mrs. H. G. BARRIE and child, C. I. M., for America.

April 22nd, Mrs. D. E. HOSTE and 2 children, and Miss A. TRANTER, C. I. M., for England; Rev. O. OLSEN and wife, D. M., Rev. HUNTER CORBETT, D. D., and family, A. P. M., Chefoo, for U. S. A.; Miss KNIGHT, C. M. S., for England.

April 28th, Mrs. R. E. ABBEY, A. P. M., Nanking, for U. S. A.

## *Bible Study Courses in English.*

### **LIFE OF CHRIST:**

Mexican.

Life and Work of Jesus according to St. Mark, Murray (In Chinese, 15 cents) ...	} \$ 1.95
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Outline Studies in the Life of Christ, McConaughy ...	.40
Life of Christ for Boys' Bible Classes, Davis ...	.25
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### **THE GOSPELS:**

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Studies in the Gospel of Luke, Speer ...	.30
Inductive Studies in the Gospel by John, White ...	.40

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The Teachings of Jesus and His Apostles, Bosworth ...	1.95
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Studies of the Man Paul, Speer ...	1.75
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Studies in the Parables of Jesus, Sallmon ...	.40
Principles of Jesus, Speer ...	2.35
Remember Jesus Christ, Speer ...	1.75
Christ and Life, Speer ...	2.50
Christ Among Men, McConaughy ...	.65
Outline Studies in Faith and Conduct, Cook ...	.55
Prayer, Principles and Examples, Goodman ...	.40

### **OLD TESTAMENT STUDIES:**

Inductive Studies in the Minor Prophets, White ...	.80
Studies in Old Testament Characters, White ...	2.35
Inductive Studies in the Psalms ...	.65
Studies in Jeremiah, White ...	.55
Historical Studies (Blakeslee's Lessons) L. J. DAVIES, in Gwan-hua ...	} .20

**THESE AND MANY OTHERS** are in stock in Shanghai. Write for 12 page list of books in English and Chinese. Prices are all postpaid.

*General Committee Young Men's Christian Associations*  
15B Peking Road, Shanghai.